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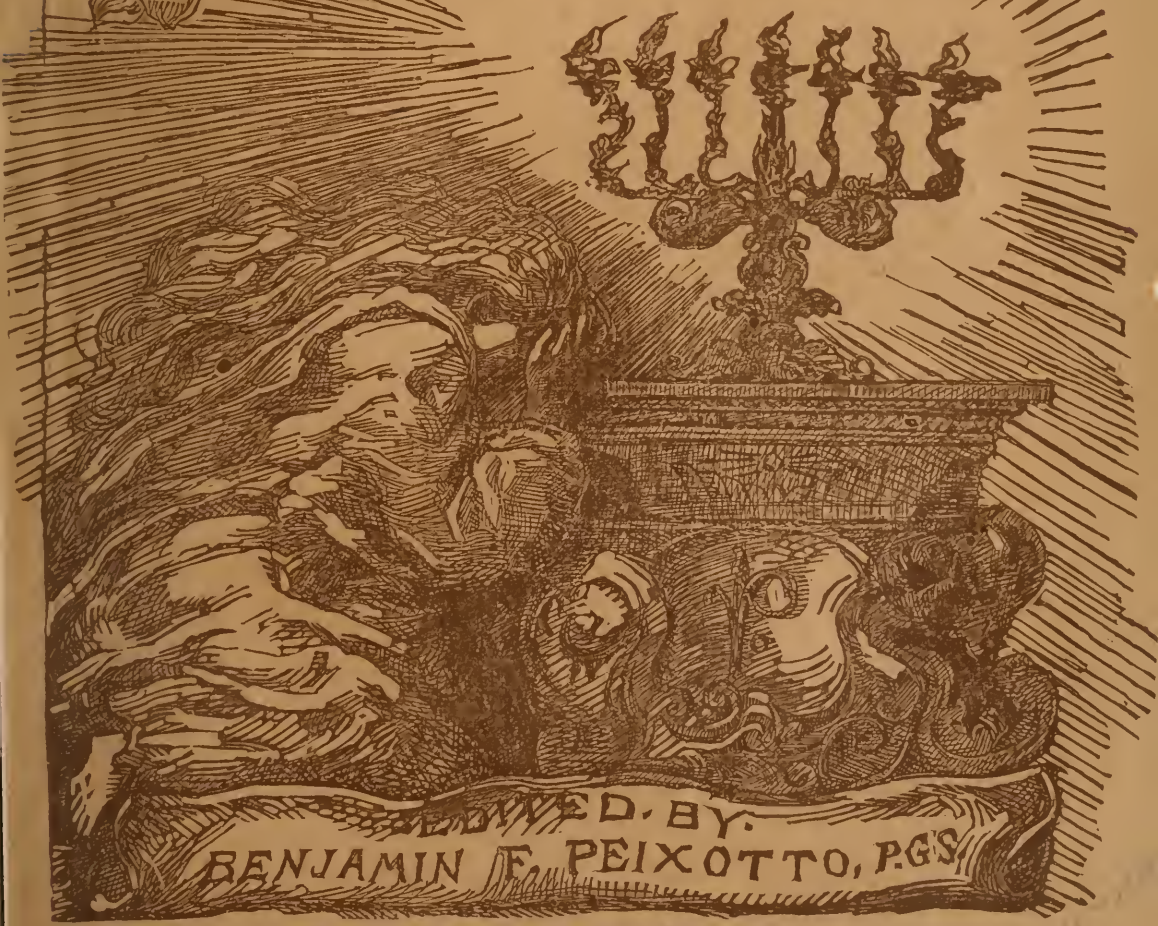
FEBRUARY

VOL IV 1888 MAY No. 5.

THE MENORAH MONTHLY



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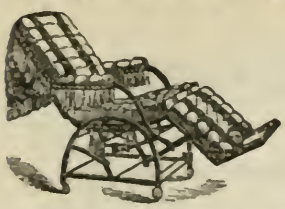

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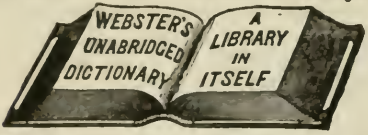

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MAY, 1888.

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THE MENORAH

VOL. IV. *MAY, 1888.* NO. 5.

OLD AND NEW NEW YORK.*

BY R. J. DE CORDOVA.

I.

IT was on a fine morning in the month of September, and the year of the Christian era 1609, that the Indian or Manhattanese clerk, who then had charge of the telegraph station in the town of Manhattan, was awakened from a reverie into which he had been thrown on reading a powerfully scathing article in the *Herald* of the period, by the clicking of the apparatus, which was in connection with another telegraph station at Sandy Hook. The despatch, as I find it recorded in the archives of the town read as follows : "Sandy Hook, 2d September, 1609, 11.30 A. M. Wind East by South half South, light weather, clear and fine,—strange craft, very large, name and nation unknown, passed the Hook two hours ago, bound in."

This despatch puzzled the Manhattanese. The fact that the news of the arrival of the great craft had been announced two hours after the vessel had passed the Hook did not, in the least, suprise the operator, for he remembered that the Indian at the other end of the line was a Jerseyman by birth and a Jerseyman by character, and was therefore slow in arriving at the facts and torpid about reporting them. But he confessed that he *was* puzzled at the announcement of a large, strange craft's coming up to the town. What could this event portend? The situation was a grave one, and demanded reflection ; and the Manhattanese clerk, lighting his long clay pipe, quietly sat down to reflect on it. The result of his cogitation was, simply, that the matter did not concern *him* personally, further than it involved the usual duty

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of transcribing the extraordinary intelligence and communicating it to the newspapers of the time; and, in the course of ten minutes after his arrival at this admirably sagacious conclusion, the visitor's appearance in the lower Bay was duly announced on the bulletin-boards of the various morning and evening journals. Within a quarter of an hour afterwards, breechless Indian papooses of the masculine gender were awakening the echoes of the town and disturbing the calculations of the aboriginal merchants who were calmly adding up long columns of wampum money, by their shouts of "Extraw *Herald*, extraw *Nooz!*—a large and strange craft coming up the lower Bay!" The record states that the people were not slow in assembling on "the Battery." A mass meeting of the Manhattanese was held in the Wigwam Park, that morning, on a subject of intense interest to everybody—namely, as to the person who would be elected to fill the vacant post of the Chief of all the Manhattanese. However, we may be assured of the fact that the new and strange craft came to an anchor at a considerable distance from the Battery. It must be needless to add that the vessel proved to be the "Half Moon," a Dutch filibustering lugger, which had been despatched by the Dutch Government, under the command of an English captain, by name, Henry Hudson, with the object of discovering a northwest passage to the Indies, a foolhardy undertaking which has since resulted in the loss of several good ships, and the melancholy destruction of a large number of noble lives. Captain Hudson, however, not being able to discover the passage in question and, having no taste for excessively cold weather, turned the prow of his vessel southwards, with the intention of visiting the already established plantations in Virginia. On his way southward, however, he chanced, while running down the coast and smoking his long pipe on the high-quarter deck of the "Half Moon," to catch a glimpse of the light-house on the heights of the Navisink. And the prospect, so presented, being rather inviting than otherwise, and there existing, according to Hudson's way of thinking, a bare possibility that the passage between Coney Island and the Jersey shore might

be the opening channel through this continent to the East Indies, he finally determined to enter the waters of Manhattan, expecting, no doubt, to find China somewhere about where Fifty-third Street now stands. He accordingly entered the Bay, feeling his way as cautiously as possible, and already congratulating himself on the wonderful discovery which he had made.

It is somewhere stated that, before proceeding through the Narrows, he landed on Coney Island, to spy out the fatness (or otherwise) of the land, and he appears to have found such fatness as then existed there in the shape of clams, the only form in which fatness of any kind has, at any subsequent period, been discoverable on the happy shores of that clammy isle.

But, that same afternoon, the Aborigines saw, to their great disgust, the commander of the singular looking ship enter with half a dozen men of evidently inferior degree, but with many pairs of breeches, into a small boat, not unlike their own native canoes in shape, turning their backs upon Manhattan, and steer for the opposite Jersey shore. Why Hudson did this has never been clearly accounted for ; but the possession by me of an affectionate letter, written at the time by the cabin-boy of the "Half Moon" to the sister of the cook of the vessel, enables me, in some measure, to elucidate the mystery.

He says—writing in very ungrammatical Dutch—that "the captain had intended landing on Manhattan, but was deterred from so doing by information elicited from the pilot, who, however, being a Jerseymen, might not have thoroughly grasped the actual facts. Whatever his motives may have been, however, the captain learned that the commerce of Manhattan was so hampered and restricted by the laws, that it was next to impossible to visit the town with anything like security for fair dealing. In the first place, that although Manhattan would seem, by nature, fitted for the commerce of all the continent, and must inevitably become the great market for Europe on the one side and Asia on the other, if the port were made free in order to invite the traffic of the

world, yet the Manhattanese impose heavy taxes on all merchandise coming in, because of their desire to please and, indeed, in great measure, to support, certain other tribes who live to the eastward of Manhattan and, again, another tribe dwelling at the south and west of Manhattan."

So much for the extracts which have appeared to me worthy to be taken from the cabin-boy's letter.

We must now return to the archives of the town, whence we learn that Hudson, if he landed at all on Manhattan Island, did so only after he had visited Jersey, refusing the compliment which he appears to have paid to a dirty little swamp (as it then was) called Communipaw. His object was to ascend the North, or Groot, or Great River, as he termed it, for the purpose of discovering a passage to Bengal by way of Niagara Falls, or any other passage that seemed to be handy. It is sufficient for us to know that he did come back, and did return to Europe, after having made the voyage from Albany down the river in the incredibly short time of eleven days. He sailed for Holland, taking with him to Holland glowing accounts of the country which he said he had discovered, and the people he had met with.

You are, no doubt, aware that the chief-mate of the "Half Moon," who was a Dutchman, gave vent, on his arrival in Holland and on his being questioned about Manhattan, to an observation which has since become historical in New York. It is asserted that all that he could reply to the inquiry, "What kind of an island was Manhattan?" was the curious ejaculation: "Mein Cott! what a guntry! what a beebles!"

No sooner had the Dutch learned that there was money to be made in New Amsterdam, than they at once began, with the remarkable appreciation of profit which distinguished that thrifty people to do what a great many other nations have since done more extensively. They set about, in the most laudable spirit, to extract as much value from the new country as could, by hard perseverance be got out of it with the least possible outlay; and by way of inducing immigrants to come out to the Dutch land of promise, the

Dutch West India Company not only contracted to convey families hither at the low rate of twelve and a half cents per diem for passage money, including everything except wine and soda water, but they even went so far in their generosity as to give to each Patroon who would induce fifty persons to go out with him, the small patrimony of four miles in length of land along the banks of the North river, and as far back from that stream as the Patroon might choose to appropriate. This tremendous bounty for raising companies was actually availed of by large numbers of needy persons, who thus acquired the lordly distinction which still attaches to so many families whose names are dignified with the prefix of the Baronial "Van." These eminently just means for populating Manhattan, through grants made by the Governor, of property which did not belong to them, was so far successful that after the country had passed under the rule of various Dutch governors down to the time of sturdy old Stuyvesant, remarkable for having worn a wooden leg, having planted a pear tree, and having exhibited the marvellous firmness of refusing ever to turn his eyes towards the city after it had fallen into the possession of the English, there was collected, in the city of Manhattan a goodly population of Dutchmen, Swedes, Danes, a few English, some negroes and many half-civilized and half satisfied Indians, the bulk of the population was Dutch, and so were the manners, as was testified by the popular custom of making New Year calls, building high-roofed houses with the gables on the street, discountenancing Lutherans, Jews, and Quakers, erecting maypoles, locking up the city gates at nine o'clock, and enacting other evidences of extreme folly as became the worthy Dutch Burghers of the time. In those good old Holland and early English days, it was the law that, if an Indian were found drunk in the street, the tavernkeeper who sold him the liquor should be fined. If the sale was not traceable to the innkeeper, then every householder in the street wherein the drunken man was found should be made to pay the tax on drunkenness.

All country people, bringing provisions to market were,

by law, exempt from arrest for debt, an advantage which must have been of invaluable benefit to those natives of New Jersey who owed a great deal of money in New York, and had only such precarious and perishable articles as onions and cabbages in the way of assets. Every Sabbath-breaker was fined twenty guilders, which must have rent the hearts and sorely tried the tempers of the thoughtless people of the period. Tanners were peremptorily ordered to take their "damnable" occupation outside the city limits, which they did,—going as far away from civilization as Beekman's swamp, which is now, as you are aware, in the lowest part of the city. A carman was obliged to take a load for the first comer anywhere within the city limits for twelve and a half cents, and the Port charges on every vessel entering the Bay with cargo was one shilling per ton. To every man who might happen, while taking a morning or evening stroll about the city, to find a wolf prowling in the streets, a reward was paid for the killing of the vermin. The Mayor of the city in those fine old days was also a justice—in our time he is only a magistrate—and he held his Court in the City Hall which stood in Pearl street. In one remarkable instance, the manners of antiquity are found to correspond very nearly with those of our own time. It was law in the day of the early English Governors, that the following rates, and no more, should be charged to the traveler in taverns, or other houses of public entertainment: For lodging, three pence per night; meals, eight pence each; brandy, per gill, sixpence; French wine, per quart, one shilling and three pence; cider, per quart, four pence; double beer, per quart, three pence. Such was the law in the olden time.

A placard happens to exist, to this day, where, according to law of that time, in a first-class house of public entertainment—otherwise called a "fashionable hotel, or summer resort," not a hundred miles from this city—a placard, I say, which I, myself, copied from the original in an excellent barroom, where I am free to say, that the law as regards the charges assessed upon the commodities furnished were un-

blushingly and insultingly ignored. The document, printed in large characters on the wall of the barroom, read as follows :

State of New Jersey. The following rates are established by the Court to regulate the prices to be received by Innkeepers : For breakfast, 25 cents ; dinner, 31 cents ; lodging per night, alone, 12½ cents ; lodging, two or more in a bed, 8 cents each, etc., etc.

Thus, you will perceive that the law in Manhattan a hundred years ago did not materially differ from the law in New Jersey to-day, except in the advantage to the olden time that the charges were lower, and that there does not now exist the drink known as Metheglin to poison people on.

(*To be continued.*)

THE REVISED BIBLE—TRUE MEANING OF THE BOOK OF JOB

By Dr. Benjamin Szold.

THE interpretation put upon the xix. chapter of Job, as translated by the revisers, and as especially distinguished by the approval of the Dean of Canterbury, is in direct contradiction to the whole underlying plan of the book, which is to present in the great dramatic struggles of Job the true characteristics of virtue and of the ethical perfection of human nature.

In the prologue the poet gives us a picture of the hero of his poem, who is described as the possessor of the highest excellence, as well as of the highest happiness. The gates of Heaven are opened wide, and we are admitted behind the scenes. God is seated upon His throne, surrounded by His angels, among whom Satan appears. God prides himself upon His true servant upon earth; there is none like him, a perfect and upright man, fearing God, and shunning the evil. Satan, however, unabashed, ventures to throw a doubt

on Job's sincerity. He asks: "Does Job serve God for naught?" This is the problem to be solved by the poet. This is the keynote to the entire poem, and at the same time there is impressed upon us the characteristic mark of that goodness which is required of man—namely, disinterestedness. Selfish virtue is accounted no virtue at all. We learn at the outset that the ancient Jewish poet denies all those motives upon which moral philosophers have sucsessively based their systems. His code is neither eudemonistic nor utilitarian; nor, as the poem will show, stoical. In fact, happiness is shown to be a priceless boon, highly to be desired and valued. But whatever may be its value or desirability, it may never be made the motive for virtue. Morality is moral, goodness good, and virtue virtuous only when they are disinterested, when they are for naught. Morality, indeed, is not destitute of a basis. It rests upon certain grounds, which, however, are pointed out only at the close of the controversy. For the present our poet insists that virtue must be its own reward.

Is that the character of Job's excellency? Satan, the detractor, at least, stoutly denies it, and thus, as it were, challenges God himself, who is the protector of his own creature. The question is a grave one, and its solution must be universal. Not Job, the individual, has been maligned, but man as a race; it is not a single series of events which has been defamed, but an aspersion has been cast upon mankind in every age and country. The question is perfectly general: Can virtue exist regardless of reward? Is goodness for naught? Satan shrugs his shoulders skeptically, raises his eyebrows doubtingly, and his whole bearing means to express a mocking disbelief in the reality and possibility of the idea of goodness. That can not be allowed to pass in silence; all scorners and skeptics must be taught the lesson, once for all, that true virtue—that is, disinterested virtue—can and does exist; for this purpose Job's integrity must be tried severely and mercilessly for Job's sake as well as for the sake of God in heaven and of godliness on earth.

Job is at once subjected to two sorts of trials—those

external and those internal. To Satan himself is delegated the duty of scourging the sufferer, in order that the trial may be complete and the proof thoroughly convincing. By him Job is deprived of all that makes life desirable in the eyes of man; he loses children, possessions, affection and respect of friends and physical health, but he bravely endures the test, remains firm and never swerves from his standard of morals nor abates a jot of his faith. On the contrary, his silent conflicts chasten and strengthen his character.

But now begins a new series of struggles, wholly spiritual, internal. It must never be left out of sight that the poet aims at presenting the disinterestedly virtuous man. In order that all may unhesitatingly concede that Job is one who serves God for naught he had to be stripped of all that sustains a life of rectitude and that impels man to the practice of virtue, while it deters him from the commission of crime or the indulgence of vice. Therefore, he had to lose not only his fortune, but also his faih. For, even after a man has forfeited every outward inducement to virtue, such as the respect of his fellowmen, the fact that he is the possessor of means which raise him above his neighbors—in short, such circumstances as must make his maxim and motive for uprightness similar to *noblesse oblige*, even then there remain to him a number of spiritual motives for persisting in a virtuous career. He still has hopes, fears, expectations and desires, which virtue, he argues, may help to realize or avert. These inner and spiritual motives must also be torn out of his breast. The hope of having his former enviable condition and circumstances restored to him in this world had to be wrenched from Job's heart, and the expectation of bliss and the felicity of the life hereafter had to be eradicated from his bosom. And if, after all, he remained virtuous and good, who would then cast a suspicion upon his motives? Who would then dare to insinuate that his morality was selfish—that he served God in the hope of reward? Then Satan would stand there abashed and defeated, baffled, forced to concede that there did exist goodness which rests solely upon its own ground.

For this purpose the poet introduces first a pupil of Schopenhauer and Edward Hartman, a full-fledged pessimist —Job's wife. She asks him of what avail a continuance of a God-pleasing conduct be? It was evident that God has forsaken him; life no longer could have any charm for him; death would rid him of all his troubles; therefore, it were best to curse God and die. However, she was unsuccessful. His soul was too noble to admit any doubts into its recesses. He still remained unshaken in his faith. God is the dispenser of life's blessings and evils alike, and both have to be accepted with equal good will from His hands.

The tactics of the pessimist, then, have proved fruitless; their fallacy was too apparent. Other means had to be resorted to.

Job's friends now appear upon the scene. They have heard what evil has befallen him, and now hasten to console and comfort; but, startled by their friend's horrible condition, they guard the strictest silence. Now, at last, he gives vent to his long-sustained feeling; he bursts forth into passionate invectives and curses, and bitter, sarcastic lamentations. His friends have from the first, in their hearts, declared him guilty, and pronounced his afflictions the consequences of his iniquity; for they are firm believers in the retributive justice of God, who rewards and punishes at once, according to man's deserts. Now, when he is questioning and cursing, they successively address him with brilliant speeches, overflowing with sublime truths drawn from faith and experience, striking illustrations, which are skilfully mingled with reproof and solaces. One consideration, however, is common to all their utterances—not one ever fails to express, in his own peculiar style, the truth held by every strict believer, that God prospers whom He loves, and afflicts those who are guilty and have incurred His hatred. They, therefore, urge him to repent—to return to God, from whom he has evidently turned aside, and to purge his heart of all evil; then, they are confident, God's wrath will be appeased, and he will be received into favor once more. What refined torture to the innocent sufferer! Now it was, indeed, that

he became a prey to doubts, to which he gave unrestrained expression.

One thing, however, in spite of the doubt and skepticism which began to take possession of his heart, remained unshaken in Job's mind. He never once doubted the existence of God ; he still held, as before, that it is God who rules the world. And that Job should retain this belief was a poetical necessity. The poet, in order to bring home any truth, must limit himself to man as he is ; neither a monster nor an angel can serve his purpose. But at the time of the Scriptures, the existence of God was not made a matter of faith : it was immediate, intuitive knowledge ; it was considered one of the tangible realities of life. Without God, nothing could be real or positive ; the universe would be a shadow, goodness and righteousness would be chimeras, and life itself a mere unreal dream. To revere God was not a religious act ; it was simply human—a constituent, essential part of man's goodness. It was a matter of course. The ordinary man feels love, good-will towards his fellow-man—why should he not also love and revere his Creator? The poet thus would have committed a grievous fault—would, indeed, have defeated his own purpose—if he had robbed Job of this truth ; for he would have made his hero unreal, a nonentity, a monster ; he would have lost his hero altogether.

Job, himself, gives testimony to the fact that the thought of God remained real, positive—almost tangible, to his doubt-eaten mind :—

> Ask the beasts, and they shall teach thee ;
> Ask the fowls of heaven, and they shall tell thee ;
> Or speak to the earth : it shall inform thee.
> And the fishes of the sea shall declare it unto thee.
> Who by all these would not know
> That God's hand had made all this ! "

(*To be concluded in June number.*)

CHAPTER XXII.

AGITATIONS IN THE CHAMBERS.—ADDRESSES FROM THE COMMUNITIES OF ISMAIL, GALATZ, BUCHAREST, ETC.—LETTER FROM EMINENT ISRAELITES IN VIENNA.

THOUGH no violent scenes occurred during the Passover of 1872, owing to the repressive measures taken by the Government, many isolated cases of persecution reached me, which I at once brought to the attention of the Minister of Interior, who—and I bear this testimony to his sincerity—lost no time in bringing the guilty parties to punishment wherever they could be reached.

No sooner, however, were the Easter holidays over, than the Opposition or Red party in the Chambers renewed their pestilential warfare against the Jews, making them the pretext for their infamous antagonism towards Prince and Ministry. To combat their nefarious schemes, it required courage, and that "eternal vigilance," which Patrick Henry called the "price of liberty." Machiavelian projects, lacking, however, the craft of the great Italian intriguer, were constantly sprung upon the Chambers, demanding instant exposure of their real purpose. This was no easy task, as these wily politicians, under the guise of lofty patriotism, concealed their despicable incitation to the worst passions of the fanatic populace. Having, however, secured peace to the long-troubled communities, and succored, through the generous aid of co-religionists in other lands those who had experienced the heaviest losses, I was at length free from so much of the harassing cares and anxieties of the past winter to turn my attention to combatting these insidious enemies in the assembly.

Before, however, proceeding to recount further incidents and, in order to show that my efforts thus far had been appreciated, both in the country and abroad, I may here be permitted to give a translation of the original (still in my possession) addresses sent me, expressive alike of profound

appreciation, sympathy and confidence, as well as of hope and encouragement for the future.

The Elders of the community of Ismail addressed me as follows :

High Honored Sir : Penetrated by the consciousness of the invaluable services which you have rendered to the Israelites of Roumania in general, and especially to the unhappy Israelites of the Roumanian part of Bessarabia, during the last persecutions, we herewith have the honor to express the inmost sentiments and the deeply felt gratitude, which animates our hearts, although our language is too poor to convey adequately our thanks.

You have acted not only as your high official position and your influence with the Roumanian Government allowed you ; as your high endowments, your rare talents and your distinguished ability enabled you ; but also as a man and Israelite, endowed with the deepest sympathies for the sufferings of your fellowmen, for the misfortunes of your co-religionists.

You have offered balm to our wounds, have brought material relief to our distress, have lent a willing ear to our complaints, have given consolation to our misery ; you were, during our misfortunes, our friend and protector. How can we find sufficient words to thank you for so much self-sacrificing love, for so boundless a devotion, so superhuman a goodness ? If we, nevertheless, undertake to accomplish so heavy a task, we only obey the impetus of the heart, which irresistibly overcomes us, to show the world what a single man can do, who, like you, is inspired by so exalted sentiments, penetrated by such deep brotherly love, actuated by principles so sublime !

And when a man like you, who has left fatherland, friends and relations to vow and consecrate, thousands of miles far off, the whole wealth of his talents, the whole capital of his restless activity, to the liberation and protection of his co-religionists ; who sacrifices health, domestic comfort and social amusement to this aim, can only be rewarded by the high consciousness of his noble action, and not by such feeble utterances as ours; we at least wish to give our innermost and fervent thanks to the citizens of the great Republic and to those of our co-religionists across the ocean, who have aided you in your difficult task, have assisted you in your perilous way, have supported you in your noble aspirations.

Thanks to you and to them, thousandfold thanks, and may you

not tire until hundred thousands of your co-religionists have obtained security of life, peaceful possession of the property acquired by heavy toil, and those rights and liberties which they value as the highest good of life, but as yet are deprived of.

Ismail 17—29 May, 1882.

The Israelite Community of Ismail,

C. GOLDENBERG, D. GOLDSCHLAGER, CH. STERNBERG, OSIAS SAMUELY, A. SOBEL, etc., etc.

Those of Galatz (11—23d May, 1872) expressed their sentiments in the following language :

HIGH HONORED SIR : In the heavy time when, in this formerly peaceable land, all turbulent elements have coalesced to provoke, under the most specious pretexts, Jewish persecutions of the most direful nature; when hatred and intolerance shun no means to give over with impunity our poor co-religionists to the excited passions of a fanaticised mob ; when there is no more security of life, of honor and property for the oppressed and hunted down Jews, and when the future hangs over our heads dark and threatening like a Damocles' sword, you, high honored sir, have assumed the difficult task to advocate courageously and manfully by word and deed, to meet energetically slanders, calumnies and false accusations, and to invoke unremittingly and successfully the protection of our own and foreign governments in behalf of our righteous cause.

Receive, therefore, noble philanthropist, our deeply felt thanks for your self sacrificing and humane labors. May the Almighty God bless and direct your efforts; may He give conviction to your words, power to your labors; may He at length crown the noble action of a magnanimous man with deserved success.

With confidence, too, we place for the future our strongly menaced interests into your hand, and pray you again to kindly accept the expression of our fervent acknowledgments.

Signed by the elders and principal members of the community of Galatz.

A delegation from the Israelites of the capital came in person and presented the following :

HONORED MR. CONSUL GENERAL : Noble, beloved co religionist! The undersigned members of the Jewish community of the capital, Bucharest, in whose midst you have been dwelling since nearly two years, and developing your restless activity for the benefit

of the Roumanian Israelites with so much self-sacrificing zeal, energy and wisdom, come to pay the tribute to your action—come, driven by overflowing sentiments, to express to you their warmest thanks for what you have done so far for us—for what you, please God, will yet do for us—to thank you for the hope and comfort you have poured into our sinking hearts, by which you have inspired and incited us to the holy struggle for our robbed liberties and rights

For not only in your invaluable help and the sympathies of the civilized world alone, have we gained in you and through you; we owe you also our own revivification; by your so generous and heroic example, you have made fighters of us all.

Thousands of our brethren in Bessarabia were rescued by you from destruction, from starvation. By your perspicacious activity, you have opposed a wall to those terrible excesses which raged like a storm-beaten sea, whose waves threaten to devour the entire Judaism of Roumania. You were our good angel in our distress.

We pray you to transmit to those philanthropists, our dear brethren across the ocean who have sent you hither, our thanks and blessings—to tell them that we trustfully rally round you—that we see in you our helper, who will take us out of the darkness of persecution and oppression to the sun-illuminated fields of freedom.

Fervently we implore Providence to preserve you to us, to strengthen you with courage and perseverance for the holy struggle —to lead you to success, and to bless you with happiness and glory, for the honor of Israel, whose ornament you are. Amen.

We are, in deepest devotion,

[500 signatures.]

The communities of Cahul, Vilcov, Chilia, and other towns of Roumania-Bessarabia, as well as those of Braila, Folticeni, Tecuciu, Bacau, Berlad, Roman, Botuschani, and others of Moldavia sent their addresses, either by personal messenger or post. These "home evidences" were deeply touching, and evinced that the spirit of hope and courage had taken possession of the souls of the long-suffering and deeply oppressed.

Unfortunately, these communities could give me little or no support in the direction of my proposed work. It was, therefore, with keen emotions of gratification that one morning in the month of May, 1872, I received the following

letter from Vienna. Coming from men who had made themselves eminent and illustrious in science, literature, finance and politics—not only in Austria-Hungary, but in the world at large—I felt that my efforts were not isolated nor unrecognized, but were heartily appreciated, and would be seconded by those whose power and influence were potent and far-reaching. Here is the address :

HIGH HONORED SIR : The shameful persecutions of our co-religionists in several places of Roumania have elicited the indignation of the whole civilized world.

But it is incumbent on the adherents of the religion of Israel, and especially on those who are citizens of free States, to intercede also with action in behalf of the persecuted brethren.

You, honored sir, have advanced the light of the most brilliant example ; have made the amelioration of the lot of our Roumanian co-religionists the task of your life ; and the public character, which the Government of a high-hearted and powerful people has given you, is essentially promoting the holy task which you have undertaken.

The appeal which you—at the occasion of the cruel scenes at Ismail and other places of Moldavia and Bessarabia—have addressed to several members of the community of Vienna, has found a vivid echo, and you are much thanked for.

At a meeting, suggested by your friends of this place, all the speakers, and the Assembly itself, expressed to you, honored sir and worthy co-religionist, unanimous hearty acknowledgment and faithful thanks, for your noble mission in general, and for your activity and your initiation in the cause of our persecuted, ill-treated, and then by an unjust jury condemned, brethren in Roumania.

The committee elected in said meeting correspond to their first task, which has become a pleasant duty for them, in making themselves by this letter the interpreter of the sentiments of gratitude and veneration which the Israelites of the metropolis of this empire pay to your disinterested and illustrious efforts.

A large part of Jews living in Roumania belong to the Austro-Hungarian nationality.

The oppressed and persecuted are united with us, not only by the same religion, but likewise by the ties of the same fatherland.

In virtue of the old capitulations, our countrymen and co-religionists fortunately enjoy the protection of our Government ; and

you, high honored sir, too, will have convinced yourself in the comparatively short time of your sojourn in the Danubian Principalities, that the Government of our Emperor, and its official organs in Roumania have, as a rule, offered to our countrymen of Jewish persuasion its aid and protection, and have on all occasions raised their voice for justice and humanity against violence to Israelites, whether from high places or mob excesses.

It is but justice to truth that we mention this here, convinced of your judicious approval. Vienna and Pest, and many other cities of the Austro-Hungarian monarchy, are in vivid commercial relations with the Danubian Principalities—know from immediate experience or aspect the state of affairs there, which of course only increases the sympathies for the oppressed in those provinces, and urges active assistance.

We have, therefore, every ground to expect a significant co-operation of our co-religionists here, towards the assistance of the Roumanian Jews, the victims of the last persecutions; and the contribution already received gives witness for the practical sympathy of the members of our Vienna community.

After having expressed to you, before all others, the sentiments of thanks and acknowledgment, and also exhibited the circumstances which explain the special participation of the Austro-Hungarian Jews in behalf of their co-religionists in Roumania, we have, in the meaning and spirit of our committants, to proffer a prayer, whose granting is warranted by your high-heartedness and your self-sacrificing action for the cause of Israel.

We address you, the philanthropist and the true zealous son of our people, the urgent wish, to crown your beautiful work by participating in a committee which will have to distribute the gifts which we receive for the relief of those Israelites who have most suffered under the recent persecutions at Ismail and other places, hapless victims of Roumanian fanaticism.

We wish the Bucharest Committee to be composed of yourself, the generous promoter of the whole cause; of the Imperial and Royal General-Consul and Diplomatic Agent at Bucharest, Baron O. Von Schlechta, the natural and, according to the treaties, called-upon protector of our numerous countrymen and co-religionists in Roumania, and of the chief of the prominent influential banking-house, Halfon Fils, Mr. Abraham Halfon, of Bucharest.

The official representatives in all important places of the Principalities, subordinate to the I. and R. Agency, not less the long

local and personal knowledge of the respected Mr. Abraham Halfon, will lend to your noble efforts a practical, experienced co-operation which can only be highly beneficial to your praiseworthy aims.

We fulfil gladly a duty of conscience in making you, worthy sir and dear co-religionist, first of all, acquainted with this our decision.

We have, lastly, to add, that the amounts for the relief of the injured Roumanian Jews are given with the expressed clause, that thereby shall not be prejudiced the just claims for indemnification of the robbed and injured by the Roumanian State, the respective community or single guilty people, either in general or for the contribution of our voluntary assistance.

Receive, Mr. General-Consul, with the expression of our heartiest gratitude and sincerest respect, the wish, that God may, in the midst of the community of Israel, incite many hearts to follow your noble example of devotion to the common cause.

The Committee for the Israelites in the East: Joseph Ritter Von Wertheimer, Dr. I. Kuranda, Dr. Carl Ritter Von Weil, Dr. M. Gudemann, Edward Wiener, Aaron Cohn, Wolf Neustadt, Baron Konigswarter, Bernhard Singer, S. Gottlieb, J. Brandeis, Moritz Ritter Von Goldsmid, Dr. Leopold Kompert.

Vienna, May 5, 1872.

TO CARMEN SYLVA (QUEEN OF ROUMANIA).*

By Emma Lazarus.

OH, that the golden lyre divine
Whence David smote flame-tones were mine!
Oh, that the silent harp which hung
Untuned, unstrung,
Upon the willows by the river,
Would throb beneath my touch and quiver
With the old song-enchanted spell
Of Israel!

Oh, that the large prophetic voice
Would make my reed-piped throat its choice!
All ears should prick, all hearts should spring,
To hear me sing

* This is said to have been among her last poems.

The burden of the isles, the word
Assyrian knew, Damascus heard,
When, like the wind, while cedars shake,
Isaiah spake.

For I would frame a song to-day
Winged like a bird to cleave its way
O'er land and sea that spread between,
To where a Queen
Sits with a triple coronet.
Genius and Sorrow both have set
Their diadems above the gold—
A Queen three-fold !

To her the forest lent its lyre,
Hers are the sylvan dews, the fire
Of Orient suns, the mist-wreathed gleams
Of mountain streams.
She, the imperial Rhine's own child,
Takes to her heart the wood-nymph wild,
The gypsy Pelech, and the wide,
White Danube's tide.

She who beside an infant's bier
Long since resigned all hope to hear
The sacred name of " Mother " bless
Her childlessness,
Now from a People's sole acclaim
Receives the heart-vibrating name,
And " Mother, Mother, Mother !" fills
The echoing hills.

Yet who is he who pines apart,
Estranged from that mate-nal heart,
Ungraced, unfriended and forlorn,
The butt of scorn?
An alien in his land of birth,
An outcast from his brethren's earth,
Albeit with theirs his blood mixed well
When Plevna fell?

When all Roumania's chains were riven,
When unto all his sons was given
The hero's glorious reward,
Reaped by the sword,—
Wherefore was this poor thrall, whose chains
Hung heaviest, within whose veins
The oldest blood of freedom streamed,
Still unredeemed ?

LUDWIG BOERNE*

(1786—1837.)

A Biographical, Literary Study.

Adapted from the German of Conrad Alberti *by*
Miriam Del Banco.

UP to this time, Louis had remained almost untouched by the sensual power of woman's charms. His relations to several of his young Frankfort co-religionists, to Henrietta Hetzel and other girls, barely crossed the boundary of friendly joking and raillery. While living in the Herz family, he became acquainted with two women : Henrietta Herz, who although thirty-eight years old, still beamed with undiminished loveliness, and her sister Brenna, resembling her in many particulars, and yet altogether different. She was of a gayer disposition, more naïve, but less stately and majestic than her elder sister. Brenna at first made a greater impression upon the heart of Louis; but the more he saw of Henrietta, with every hour of instruction she gave to him, the more clearly he recognized that Brenna pleased him only in so far as she bore a resemblance to her sister. Henrietta exercised a demoniacal charm upon him. He loved her with the whole, mad, irresistible passion of first love, that recognizes no limitations of law or reason, drags its victim now to the uttermost depths of despair, now raises him to heights of joy and bliss; that, at times, stammers its utterances in simple and barely accentuated sounds, and then again breaks forth into deeply echoing and poetical waves and surges. But his love was hopeless ; Henrietta's husband lived, and she never would have listened to the boy. He did not even dare confess his feelings to her, but, during solitary nights, entrusted them, in the form of strange and singular effusions, to the safe-keeping of his diary. Here, then, are found expressions truly touching in their naïvete, such as : "How I wish that Madam Herz were my mother, or that I could love my mother as I love her ! I find now that

* See April Menorah.

I love Madam Herz better than all other people. If she but knew it! I have already told it to her husband; at first opportunity I will tell it to her as well." This will, perhaps, be followed by an outburst of emotion, aglow with feeling, written in vigorous, yet truly lyric strains. This unhappy, lamentable love rooted itself so deeply in his heart, so far beyond all hopes of eradication, that it put to flight thoughts of study, of association—in short, everything else, and wrapped him in a maze of despair. He already believed himself to have reached the deepest depths of pain and woe, when fate, with mighty arm, again seemed to drag him upwards.

On the eighteenth day of January, 1804, Marcus Herz died, suddenly and unexpectedly. Henrietta was a widow, and hope revived in Louis' bosom. With sweetly flattering words he begged that she would not now drive him from her home; and she, considering the disparity of age, bade him remain. But her true and deep sorrow for the dead made it impossible for him to declare his feelings; and, filled with despair, thinking never to escape from this network of perplexities, he determined, with youthful passion and vehemence, to poison himself, and thus put an end to his existence. The servant-girl, however, did not deliver his order to the druggist, but gave it to her mistress, who, thoroughly frightened, had Brenna sift the matter, and thus, to her astonishment, discovered the whole plot. An explanatory interview followed, and Henrietta frankly told her young adorer, "I have no use for your love. Let us again speak on this subject years hence."

After Louis had despairingly made another and ineffectual attempt to procure poison for himself, the amicable exhortations and persuasions of Henrietta and Brenna at last began to have effect. A long and detailed explanation was brought about, and with quivering heart and streaming eyes, Louis abandoned the dreamed-of happiness, whose realization would have been opposed by both nature and reason. The youth of seventeen resigned himself to the loss of the woman of thirty-eight, and, following her prudent advice, left Berlin,

to seek consolation far away from her, in the haunts and pursuits of knowledge. He left her nothing but the confession of his first sweet folly, as, during many a sleepless night, he had entrusted it to the pages of his diary. This book, in its charming variation of mood and humor, its strong, ingenuous impulses and desires, shows the first traces of a great and talented author, and, in some places, reminds one vividly of Goethe's "Werther." With broken hopes and wounded heart, Louis left Berlin. With him, however, he took an inestimable treasure; the chill about his heart had been melted away; he had experienced and conquered a great passion, and thenceforth his soul was ever open to its sweet, mild influences. What Queen Elizabeth wished to be to Don Carlos, Henrietta had become to him. She was his first love; his second, thereafter, was freedom, humanity; and he felt for these all the glowing passionate emotions of which he was thenceforth capable. And so he wandered off into the world, cherishing the firm resolution expressed in the following words:

. . . . . "And for that reason I have set myself a certain time. Then will I go forth into the storm of life, armed and equipped, there to do battle with all the strength of body and soul, making my presence felt in the North and South, the East and the West; that is my wish and my desire. And yet, what am I that I should have such confidence? What am I, weak mortal, that I should be bold or daring? Ah, my good mother, what am I, and what might I be? When, stepping before the mirror, I catch sight of my sickly countenance, the blush of shame—shame for the loss of health, strength and courage—imitates for a moment the roseate freshness of youth; and I am silently admonished. O, with what crushed feelings do I then step back, and all that is bad within me cries out: 'Thou crawlest forevermore in the dust.'

"When I hear of the tyranny practised by the few in power, and the servile spirit of the multitude, when the war trumpet sounds in my ear, and the beat of drums arouses my innermost being to action, how often does my throbbing, glowing heart prompt me to grasp the sword. But the withered arm sinks helplessly by my side, and mocks the languishing will. Thus I am often silly enough to marvel how so many contending forces can be centered in my being;

so much that is inimical be in my destiny. . . . How I loathe the insipid people that surround me! Would that I had no eyes to perceive their abominations—no ears to hear the discords they create. How long was I a good natured fool, and when no man would extend to me his friendship, drew the blame to myself alone, ascribing it to my hypochondria; or, that failing, to my own gruffness. Now, I have grown wiser. . . . O, if only once I could possess the strength to do as I wished, and the courage to wish as I then would be capable of doing; had I but an arm of iron and a breast of steel, these narrow-minded and contracted snobs should tremble before me, as now they make me the subject of their sport. The thunder of my wrath should transfix, annihilate them all. . . . Does not my heart beat as warmly as theirs? Is my brain less active or capable? Am I beneath them in soul or intellect? Yet they are the masters, while I am the slave! . . . And they style their slothful indolence virtue,—their cowardly opinions justice and equality!"

To this resolution Boerne faithfully clung: "War against the Philistines" was ever after the watchword of his life. His sword was inexorably raised against all cowards, advocates of ignorance, fools and traitors, and wherever he discovered dishonesty or injustice, he treated the same as if it had been committed against himself, and took especial pains to disclose the wrong, in all its miserable weakness, to the eyes of the whole world. Wherever he found the hand of oppression laid upon truth, humanity or freedom, he did all in the power of his bold, dauntless words to restore right and justice.

The other remembrances of Berlin that Baruch took with him were very few. The city itself, its gay, intellectual life, its theater, under the management of Iffland—they all had pleased him greatly, and, in later years, he recalled them with much pleasure. The spiritual charm that had distinguished the great Prussian king, still floated, even thus long after his departure from life, over the capital of Germany. About the soul of Louis, too, it had woven its magic meshes. From the time of his residence in the city, he always cherished a profound reverence for Frederic the Great. But with Berlin, as a city and intellectual centre, he was really to become acquainted in later years, during a second visit to the place. Love is an enemy to study as well as to sociability; in him, too, she had allowed but few interests outside of herself.

THE JEWS OF THE EXTREME EASTERN DIASPORA.

By Alfred Kingsley Glover, D. D.

III.

THE JEWS OF THE CHINESE EMPIRE.[1]

(The Jews of China proper.)

EARLY in the seventeenth century the European Jews were astonished to hear the intelligence that a colony of their coreligionists had been discovered in the heart of the Chinese Empire by Jesuit missionaries.

Father Ricci was the first European who saw these people. He entered China in 1580, but it was not until about 1605 that he saw a Chinese Jew, in the city of Peking. This child of Abraham visited the priest at the Roman Catholic chapel, announcing that he was an enemy of pagan idolatry and worshiped one God. In the chapel he saw a large painting of Jesus Christ, his mother, and John the Baptist, and thought the group represented Rebekah, Jacob and Esau, and he showed delight when he beheld the Hebrew Bible belonging to Ricci.[2] But little, however, could be gathered from this man's story; he could only state that he had come from the city of Kai-fung-foo, where many others of his race and religion were living.

A short time afterwards Ricci was visited by three more Jews from the same city, and thus the existence of a Jewish colony in central China was beyond a doubt. The visit of Aleni, in 1613, seems to have attracted but little attention in Europe, probably on account of the barrenness of the results during his sojourn at Kai-fung-foo. He saw and conversed with the chief men of the settlement, but so suspicious were they of their foreign visitor, that the traveler's cherished hope of beholding their sacred documents was not realized; and for upwards of a hundred years nothing more was heard of the Jews of China. But in 1704 Father Gozani entered China, and soon after him Domenge and Gaubil. In their

letters we have the earliest authentic accounts of the Chinese Jews, concerning their traditions, religion, language and sacred books.[3] At this time the colony in Kai-fung-foo was rapidly declining. In the early days of their settlement they were very numerous, having numbered, according to their traditional history, seventy "*Tsung*,"[4] representing possibly five thousand people.[5] Gozani affirms that they had become reduced to *ten* "Tsung" in his day.

The decree of the Chinese Emperor banishing Christianity from his realm, soon prevented all further communication with the exiles of Judah, and it was not until the middle of the present century that a new interest in the subject was aroused through the labors of Mr. Finn, of Her Majesty's consular service, Bishop Smith, the London Jews' Society, and the London Missionary Society at Shanghae.[6]

Mr. Finn addressed a Hebrew letter of inquiry to Kai-fung-foo in 1846, desiring information from the Jews respecting their history, origin, books, and their present condition. This epistle was duly received, and a few years later an answer to it was returned through the English Consul at Amoy.[7] The reply of the Jews was necessarily imperfect, for, during a period of fifty years (*as was afterwards learned*), no one at Kai-fung-foo could read the sacred language. But the Jews naturally thought that the letter was one of inquiry, and, furthermore, that it had been written by *Jews*, for they had not become so careless as not to be able to recognize the Hebrew characters.

The reply was in the Chinese language. These poor Jews, in a far-off corner of the world, expressed delight in the knowledge that the holy religion, of which they themselves were fast becoming ignorant, was flourishing on other soil, and in a strain of the deepest melancholy hoped that their souls might return to the "western country," and there be blessed. They beheld with dismay their only temple (or *synagogue*) almost in ruins, and deplored the fact that they had lost the knowledge of the language of the sacred books.

They observed the festivals of Unleavened Bread, Rejoicing of the Law, the Greater and *Lesser Patriarchs*,[8]

Deliverance,[9] the Sabbath, and the fast of the *Judge's Gate*.[10] They likewise celebrated the feasts of Tabernacles and Pentecost, the fast of Kippur or Atonement, and practised the right of circumcision. Among holy personages the Jews of China held Ezra in the highest esteem, and honored his memory with that religious enthusiasm so peculiar to the Chinese in their worship of ancestors. Yet this information was, on the whole, discouraging. Instead of showing a prosperous colony, the Chinese letter was but the portrayal of a scene of poverty and desolation, and gave but little information that was really valuable regarding the history of the Jews of Kai-fung-foo. It was not until the London Missionary Society sent its native agents to Kai-fung-foo that any original records and manuscripts were secured. In the dilapidated synagogue were discovered numerous inscriptions in Chinese and Hebrew, while arranged in conspicuous places were several tablets, large and small, two of which told the story of the Kai-fung-foo colony of Jews. The representatives returned with precious spoil—transcriptions of the historical tablets and several manuscripts of the Law.[11]

But as for the Jews themselves, the last cry of despair had already ascended to Jehovah ; and the awful climax was reached when, starvation and death looming up before them, they fell one and all upon the mouldy yet sacred walls of the synagogue and razed the edifice to the ground, and sold its stones for bread to the heathen.[12]

We present here a translation of the principal part of the "first"[13] tablet inscription:

"With respect to Yeh-sze-lo-nee-Keaou (literally '*Israel sect*') we find on inquiry that its first ancestor, Atan (Adam), came originally from Thïen-chöh[14] (India), and that during the *Chow*[15] state the sacred writings were in existence. The sacred writings, embodying Eternal Reason,[16] consist of fifty-three sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven. The founder of this religion is A-woo-lo han (Abraham), who is considered the first teacher of it. Then came May-she (Moses), who established the Law and handed down the sacred writings. After his time, during the *Han* dynasty, this religion

entered China.[17] In the first year of Lung hing, of the Sung dynasty (A. D. 1164), a synagogue was built at Pëen.[18] In the sixteenth year of *Che-yuen*, of the *Yuen* dynasty (A. C. 1296), the old temple was rebuilt (having been destroyed) as a place in which the sacred writings might be deposited with veneration. Those who practice this religion are to be found in other places than Pëen, but wherever they are met with throughout the whole world, they all, without exception, honor the sacred writings and venerate Eternal Reason. The characters in which the sacred writings are penned differ indeed from those employed in the books of the learned in China, but if we trace their principles up to their origin, we shall find that they are originally none other than Eternal Reason, which is commonly followed by mankind. Let them (*i. e. men*) in the first place avoid complying with superstitious customs; and in the second place, not make molten or graven images,[19] but in everything follow the ceremonies that have been introduced from India.

"From the beginning of the world our first father, Adam, handed down the doctrine to A-woo-lo-han (Abraham); Abraham handed it down to *I-sze-ho-kih* (Isaac); Isaac handed it down to Ya-ho-kenĕ-wŭh (Jacob); Jacob handed it down to the twelve Patriarchs, and the twelve Patriarchs handed it down to May-she (Moses); Moses handed it down to Ą-ho-leen (Aaron); Aaron handed it down to Ye-tse-la (Ezra), by whom the doctrines of the holy religion were first sent abroad, and the letters of the *Yew t'hae*[20] (Judæa) nation first made plain."[21]

"All those who profess this religion, aim at the practice of goodness and avoid the commission of vice, morning and evening performing their devotions, and with a sincere mind cultivating personal virtues." . . . . . "We have engraved this tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it. This tablet was erected . . . . . at the rebuilding of the synagogue, in the first month of autumn, in the seventh year of *Ching-tih*, of the *Ming*[22] dynasty (A. C. 1511)."[23]

The house of worship of the Kai-fung-foo Jews was the only one ever erected for Jewish worship in China proper,[24] and thus Kai-fung-foo is the only city that has revealed the story of Jewish colonization in marble. The sacred edifice was not a synagogue, but a *temple*. It was modeled after the Temple in Jerusalem. It possessed three open courts and a

"Holy of Holies," as well as the temple lavers. The inner court was separated from the Holy of Holies by a raised balustrade, with steps on either end. The sanctuary itself was totally dark, and contained the Rolls of the Law[25] to the number of thirteen—twelve representing the twelve tribes, and one Moses. There were also a table of incense, gorgeous candle-sticks, censers, candles of great size, and Chinese perfumes.[26] In the center of the temple was the "Chair of Moses," from which the Law was read by the rabbi, over whose head a large red umbrella was supported by an attendant. In worshiping, all the people were wont to face toward the west. The Temple officers were the *Rabbi* (or priest), the *sinew-extractor* and the *doctrine-propagator*, whose offices are clearly implied by their names. In a large enclosure or hall adjacent to the Temple were performed the rites of *ancestor-worship*, honoring the Patriarchs with censers, a very large one in the center of the place being reserved for Abraham.[27]

To the critic the resemblance of the religious edifice in China to the Temple in Jerusalem is of some importance. It is one of many evidences of a non-acquaintance with synagogue worship on the part of the Chinese Jews of Kai-fung-foo. They probably never saw Palestine or those regions where synagogue worship flourished.[28] They carried to the "Middle Kingdom" only the memory of the first Temple on Moriah, and reared a house of worship that portrayed, in a general way, the sanctuary that fell a prey to the Babylonian conqueror. Had the Kai-fung-foo colony departed for that city of China directly from Jerusalem, we might expect to find a "Synagogue" in that far-off land. But the Jews who went to China were inhabitants, for several centuries, of a region remote from Judæa, and almost half the distance between it and the Flowery Kingdom, where the memory of the grand old Temple on Moriah was ever vivid, separated as it was from immediate contact with the regions where synagogue worship prevailed. In this region, *i. e.* northwestern India, around Jelallabad, the Jews, at a remote day, had established a colony, and built a Temple on the plan of

Solomon's. Here the temple worship was sustained for centuries. This was the region whence emerged finally the colony of Kai-fung-foo, and thus we find a Jewish temple[29] in the heart of the Chinese Empire.

NOTES.

1. In this paper the writer will not weary the reader by stating the chimerical theories of certain scholars regarding the origin of the Jews in China, but will confine himself to the statement of plain facts, and to the results of his own researches.

2. The man, however, could not *read* Hebrew; he only recognized it.

3. "Lettres Edfiantes et Curieuses."

4. Shanghae Pamphlet, 1851
"Lettres Edif. et Cur."

5. The writer's own computation, and substantiated by previous writers.
In Ricci's day they amounted to *twelve* "TSUNG."

6. It should be stated that the great Kennicott in 1769 endeavored to communicate with Kai-fung-foo, without success. And again, in 1815, some interested Jews in England sent a Hebrew letter to China for transmssion to Kai-fung-foo, but it was never delivered. Tyschen also did the same in 1776 and 1779 with no result. Miss Cook, of Cheltenham, Eng., gave the funds for carrying on the researches at Kai-fung-foo

7. Before this reply was received the existence of the Jews at Kai-fung-foo had been substantiated by the testimony of a Chinese Mahometan army officer, who gave a short account of the colony to the English Consul at Amoy.

8. Foreign to the Western Jewish Calendar

9. " " " " "

10. Commemorating the destruction of the temple at Jerusalem by *Titus* and *Nebuchadnezzar*. Of *Purim* the Chinese Jews knew nothing.

11. This was in the year 1850-51. The Parasbioth MSS., to the number of eight, were secured in 1850, and six Rolls of the Law in the succeeding year.
The writer is in the happy possession of lithographic fac-similes of some of the former, printed by Mr. Wiley.

12. Letter to the writer dated *Shang-hai*, China, Feb. 1, 1887. The last person to visit the Jewish colony here was Bishop Scherrifschsky of the Prot. Episcopal Church. Dr Martin was also a visitor at Kai-fung-foo immediately before the Bishop, but his stay was brief and was of little avail

13. The two historical tablets are denominated "first" and "second" respectively. (See Shanghae Pamphlet and "Orphan Colony.")

14. This term is employed in China for *India*. It could not have been used for *Palestine* by the Jews of China, as has been supposed. It referred to that part of India near Jelallabad.

15. Not to be accepted, for it gives the *Torah* an antiquity of 2000 *years before Christ!*

16. The religion of China, *in its philosophical expression*, often savors of Herbert Spencer.

17. The author does not accept this—*Consult next paper*.

18. i. e. *Kai-fung-foo* in Honan.

19. This is directed mainly against the *Buddhists* and the votaries of the *Taou* sect.

20. A direct reference to Judæa, even if its exact location was not known to the Chinese Jews. *Tëen-chúh* and *Yew t'hae* cannot therefore have been synonymous terms as has been practically held by critics when they referred the former to Palestine or Judæa. Some have referred Tëen-Chúh to all of Asia west of Tibet!

21. If the Chinese is rendered correctly into English this simply means that the law was clearly expounded. It has no reference to the origin of the "Square Character."

22. Ming dynasty—from 1368-1644. It was the period of the highest prosperity for the Jews in China.

23. Since then it has been damaged from time to time by fire and inundation, but never wholly destroyed until a few years ago, when the Jews themselves razed it to the ground, as stated before.
The translation of the "*second*" tablet will appear in a subsequent paper.

24. Excepting modern synagogues

25. There were copies of one brought in about 1440 from Ning-po.
The "Lettres Edifiantes" mention *Targums and Paraphrases* in addition to the rolls of the Law, as having been lost in a great inundation, *probably at of* 1349.

26. See "Lettres Edifiantes etc.," Tome II "Orphan Colony."
Winterbotham's, "Hist. of China." vol. I.
"Modern Universal Hist.', vol. VIII.

27. "Orphan Colony"—P. 6. The Jews were called:—"Huy-huy" (as were also the Mahometans,) "Israelite Religion," "Pluck sinew sect" (Gen. xxxii 32) "Ancient Religion," "Indian Religion," "Mahometans of the seven class," (Journal of *Tseang yungche* in Shanghae. Pamphlet and 'Orph. Colony.")

28. This will appear in clearer light in the next paper.

29. The Temple at Kai-fung-foo once possessed a representation of a Temple which the present writer believes to have been the one above mentioned. The whereabouts of this is however unknown—it was claimed to have been in the Temple in 1850. It represents a Temple with nine gates surrounded by a stream of water overhung by two large trees, by means of which the Jews said the Synagogue was entered. ("Orphan Colony.")

HISTORY OF

THE INDEPENDENT ORDER B'NĒ B'RĪTH *

CHAPTER XXIV.

Death of Dr. Leo Merzbacher.

DR. LEO MERZBACHER, died Tuesday, October 21st, 1856. He had delivered the morning sermon in the Temple Emanu-El on Simchath Thora and on his way home, accompanied by a friend was suddenly attacked with hemorrhage of the lungs and expired on the street. He had been suffering for a long time with phthisis, which was hereditary in his family, his mother and all his brothers and sisters having died from this disease.

He was born in the year 1810 at Fürth, Bavaria, studied Hebrew literature there and subsequently at Pressburg, and completed his course of studies at Munich and Erlangen.

Arrived in America, he took up his domicile in New York where he officiated alternately at the three principal German congregations. One of the founders of the Cultus Verein, he was appointed minister of the Temple Emanu-El, the emanation of the Verein, as has already been stated in a previous chapter.

A special meeting of the Council of S'kenim was held October 21st, the Grand Saar, Bro. Joseph Ochs presiding, when the following resolutions were unanimously passed :

Whereas, we have received the painful and melancholy intelligence of the sudden death of the Reverend Dr. Leo Merzbacher, a member of this body; and,

Whereas, in that death the Order has lost one of its brightest ornaments, society a generous and worthy member and Judaism a pious and devoted advocate; and,

Whereas, it is proper for us to express our deep sense of sorrow at the loss we as B'nē B'rīth and citizens of the community have sustained, therefore be it

Resolved, that we have learned with feelings of poignant grief of the decease of Brother Leo Merzbacher; that his great virtues, his eminent services to Judaism and the important aid and assistance he for many years has given

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to the cause of our Brotherhood, which have endeared him to us during his lifetime, will embalm his memory lovingly in our hearts and adorn his name with the bright lustre of his noble life-work for all time.

Resolved, that we attend the funeral in a body, and that all officers and members of the Order be invited to take part in the obsequies.

Resolved, that Bro. Henry Jones deliver an oration at the grave on behalf of the Order.

Resolved, that the foregoing preamble and resolutions be published in the *Asmonean*, *American Israelite* and *Sinai*.

The funeral took place on the 23d of October, and was attended by almost every member of his congregation and of the Order in the city; one hundred and twenty-five carriages followed the hearse. At the grave his life-long friend Dr. David Einhorn, then minister of the Har Sinai Congregation, paid the last tribute of love and affection to his departed colleague. He was followed by Henry Jones and Dr. Maurice Mayer and Dr. Elkan Cohn of Albany. The following is a brief abstract from the oration of Dr. David Einhorn:

"It is not an ordinary grief which fills our souls and bids us seek consolation with God. It has pleased the Lord to call away one of the noblest men of Israel, in the bloom of his manhood and from the midst of a flourishing career. It is not a family in the ordinary sense of the word that surrounds this grave so mournfully, but a large numerous family in the higher intellectual sense, which tearfully deplores the loss of a friend and teacher, the loss of him who had provided her with the bread of heaven, the loss of him who has worked untold blessings in her midst and who has erected for himself imperishable monuments in the hearts and minds of her members and in her congregational life. . . . But the greatest loss falls upon American Israel and the Jewish Congregations; because he was one of the proudest ornaments of American Israel, an indefatigable laborer, a priest of light, a priest with whom there was the covenant of God life and peace,—in whose mouth there was no falsehood and from whose lips the divine word ran pure and refreshing like the dew of heaven. It was due to his skillful management that in so short a time a blooming, richly peopled Eden sprouted forth from a few noble germs. He might justly have claimed, little though as his modesty would admit thereof, in regard to his congregation *Banai hem asher nathan lee Elohim basch*—they are my children which God has given me, which I have brought up with the sweat of my brow and untold efforts. He knew well that a mere cover of bright sheen would not suffice to protect these children against the chilling blast and to heal the wounds which eat away the substance of our religious body, he knew that the evil must be attacked at the root, that the wound had to be searched with the lancet of criticism and

burnt out with the fire of pious enthusiasm, and thus his prayer-book was made, and to which he devoted his best energies and which will keep his memory green and surrounded with a halo of glory and renown, not only in your midst but in the midst of Israel. . . . . .

Bro. Henry Jones pronounced the following eulogy :

Brethren of the Constitution Grand Lodge and the Order :

. . . . We are here assembled to consign to the last resting place the remains of our dearly beloved brother Rev. Dr. L. Merzbacher, who departed this life suddenly two days since. He died at the age of 46 years, a little more than half the term allowed to man; but if not "full of years" he departed "full of honors." He fulfilled every duty of a Jew, a citizen, a Ben B'rīth and a man. As long as the state of his health permitted he was an active and zealous laborer in the cause of the order B. B.; many of the charges and lectures now used by our Order emanate from him. His life and conversation were always in strict accordance with the tenets of our Order. He was a minister of peace and on many occasions has he been the means of reconciling difficulties between brethren who in a moment of passion had been unmindful of their obligations and had become estranged from each other. If he excelled in any one virtue, it was in the virtue of charity towards all men. He presumed no malice in any man, and when he expostulated with an erring brother, his reproof like the spear of Jonathan was tipped with honey. This is the first death that has occured in the Constitution Grand Lodge since its organization—but although death has hitherto passed us by, it has now invaded our mystic circle in a manner not to be forgotten. In the death of Rev. Dr. L. Merzbacher we lose a very valuable brother, one who, as he was without reproach in the community where he lived and in his intercourse with the world, was a living example of the principles of our beloved Order. Well may we repeat the words so happily quoted by the Reverend Gentleman who has just addressed you "Jehudah Adah Yochichah Achicha," Judah, thou art he, whom thy brethren shall praise. In what other terms but those of praise could we speak of one, who like the deceased, has shown himself a brother indeed.

A prayer for the dead, composed by the lamented brother but a short time before his death for the use of the Order, was then for the first time read.

At Cincinnati impressive memorial services were held on Sunday, the 26th of October. Bros. Drs. Max Lilienthal, I. M. Wise and Isidor Kalisch officiated, and Dr. Lilienthal delivered the oration, eloquently setting forth the excellencies of Merzbacher's character, and the great usefulness of his noble life.

A monument was erected over his grave in Cypress Hill Cemetery by the members of the Temple Emanu-El, with the co-operation of the Order.

HISTORY OF JEWISH LITERATURE*

By Dr. Gustave Karpeles.

Translated from the German by Richard J. H. Gottheil, *Ph. D.*
Columbia College, New York.

THE PROPHETIC LITERATURE.

BUT if Ezechiel is the equal of any one of his predecessors in prophetic meaning and moral earnestness, his younger contemporary, the so-called second Isaiah (540), to whom chapters 40-66 of the Book of Isaiah are ascribed, surpasses him in poetic strength and harmony of diction. But let us not forget that Ezechiel lived in the days of greatest misery, whilst "the great unknown" sang in a time of renewed hope and shewed his stricken people the red dawn of approaching freedom! Therefore his speech is animated and forceful, filled with convincing power and glowing enthusiasm. In him prophecy reaches the apogee of its development; it unites in itself all the beauty of those that have preceded it, in their ideal as well as in their formal aspects. Here Israel's history, Israel's lot, and Israel's future are united in one great picture. Here we see the spirit of the ancient Hebraism at the goal of its mental and religious development; here it once more shews itself in its full power, before it vanishes, to give place to other things.

Once again do we hear the thundering of the prophetic voice against the efficacy of mere external works; at a time perhaps when the building of the second Temple was already in contemplation (chap. lxvi. 1, 2):

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

"For all those things hath mine hand made, and all those things have been with the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

To counteract the discouraging effect of such words upon the exiles who were preparing to return, the prophet then shews his people the grand picture of the future of Israel; a

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picture filled with "the sweet scent of the morning and the strength that comes from Heaven." Not the ideas contained therein, but its poetic meaning is it that keeps us even to-day under the spell of the mighty word:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (chap. lx. 1-6, 19, 20).

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.

"Lift up thine eyes round about and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come, and they shall bring gold and incense; and they shall shew forth the praises of the Lord."

"The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

And now the days of sorrow were ended, and the exiles, with the permission of Cyrus, could return to their homes. But the present by no means fulfilled the expectations held by even the last of the prophets. Prophecy wandered with the people into exile, and prophecy returned with them to their new home; but both were changed. The prophet had lost the high courage, the mighty enthusiasm that marked an Isaiah and a Habakkuk; the people had lost that free spirit and ever burning hopefulness that once possessed it. But on the other hand people and prophets were filled with a pure and deep religious fervor—; well shewn in the writings of the three last

representatives of prophecy, *Haggai*, *Zechariah* and *Malachi*. The first (circ. 520), exhorts the people to build a temple which shall be more glorious than the first, the Solomonic one; for from now on the Lord would give peace unto his people. In his four prophecies he pictures the coming kingdom of God, and he exhorts his people to remain faithful to their God and to His holy word.

At the same time lived the prophet Zechariah. Criticism is inclined to divide his book into two halves, ascribing the second part, Chaps. 9-14 to a much older prophet, contemporary perhaps with Amos; leaving chapters 1-8 to the postexilic prophet, the contemporary of Zerubbabel, whose name appears at its head. And in truth the two parts differ in form as in contents. Perhaps for political reasons the prophet covered his work with a veil of mystery, and cast it in a strange shape. Creditable investigators have sought to find in this second part of the book an archaic prophetic scheme such as might well be used immediately after the return from the exile.

In any case the "visions" of Zechariah shew lofty views, dramatic motion, and occasionally much richness of poetic picture. The joyful cry:

"Sing and rejoice, O daughter of Zion; for lo, thy King comes unto thee—."

would well befit the moment of return home after banishment. And proper also would be that sweet picture of the future, when "each would sit under his vine and his fig-tree;" and that proud saying which was to be the motto and life-epitome of the prophet's people: "Not by strength and not by might, but by My spirit, saith the Lord Zebaoth."

Thus we may admit a sinking of the poetic but never a lessening of the prophetic spirit; for these postexilic prophets still prefer to the fulfilment of that "law" which was now so specially holy to them—purity of heart, purity of purpose, beneficence to men, and the spirit of the Lord! To them also Jerusalem must be above all things "a city of truth," the temple mount "a holy hill of the Lord," and

Israel a people of "truth and righteousness." They also protest against the saving quality of works; and the postexilic Zechariah proposes days of joy instead of feast days for his people, if it will only "love peace and truth," and permit "no money changers in the house of the Lord."

Even the last of Israel's prophets, *Malachi* (Circa 430) declares loudly to the people: "I have no pleasure in your offerings! For from the rising of the sun even to the going down of the same, my name shall be great among the gentiles but you have profaned it." And to the priests and levites comes the word of warning, bidding them guard "the covenant of life and peace." The priestly ideal in Malachi's vision is that man of which it could be said: "The law of truth was in his mouth, and iniquity was not found on his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts."

Such a conception of the priesthood was that also of the older prophets. But the new element which the prophets of the postlexilic times interwove into their orations was the "Law,"—the palladium of Israel in banishment and its safeguard in the days of the restoration of its nationality. The writings of this last prophet close with the exhortation to observe this law, and to preserve it. Gently and solemnly, elegiac and yet again comforting comes to us this warning from out the depths of time (chap. iii. 22-24).

"Remember ye, the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse"

It is a fine and a poetic trait, that the last of the prophets should close his work with a remembrance of the first and most mighty one of them; as it is also that he should close with a vision of the Messianic time of the

fulfilment of the prophetic ideal and of the great judgment day of God.

That the book of *Daniel* does not really belong to the prophets is shown by its being placed among the Hagiographa in the Hebrew Bible; though the Christian Canon, for dogmatic reasons, makes it follow immediately after Ezechiel. Centuries had passed in which a prophetic voice had not been heard; and the conviction was universal that prophecy had disappeared for ever in Judah. But the longing for it survived, and became stronger the more comfortless present circumstances became, and the more the people turned for consolation to the future promised by the old prophets.

For in the mean time a spiritualic Judaism had developed from the old national religious Hebraism; and it hoped to find in a heavenly kingdom of God that which the older form had sought on earth. This dualism is personified in the book of Daniel, which consists of two parts, and is written partly in Hebrew and partly in Aramaic. Probably the one part originated at the time of the return from the exile, and the other was added later, in the days of the great religious persecution under Antiochus Epiphanes (176-168 B. C.) To raise the broken spirit of his people, the poet clothes his visions in the garb of ancient Hebrew prophecy, and adorns it with the name of the pious Daniel, who lived under King Nebuchadnezar, and whose memory was holy to the people.

This remarkable book loses nothing of its attractiveness if we lift the veil from the carefully concealed picture and freely admit this almost undeniable fact. The book of Daniel remains a remarkable production even if it was written in the times of Syrian domination. It pictures with poetic freedom the present most momentous time in the guise of one long past; "it makes of the past the present, and of the present the past, not for idle play, but to encourage and to elevate the present in the most effective way, and to incite it to deeds of salvation by the recollections of the past, and the promises of the future."

We must regard the book not from the historical, but from the religious and the poetic standpoint; and the old

prophetic spirit will be recognised at once in the relic of olden times that confronts us. In fantastic pictures and dark visions, which all have a most important background, the four great world empires are brought before us—the Babylonian, the Medo-Persian, the Græco-Macedonian, and the Syrian. They appear in the likeness of four ravening beasts, the last of which has ten horns. These ten horns signify ten kings, the last of which are the cause of "the abomination of desolation"—until an angel of the Lord establishes the Kingdom of God on earth. This points naturally to Antiochus Epiphanes, in whose time the pious poet lived, and whose fate he pictures in a remarkable vision.

We must free ourselves from all historical prejudices and recognize in the paränetic homilies the picture of a sorrowful time of general confusion and cowardice, the patriotic warnings of a gifted and pious man, and the comforting prospect of the near approach of the Kingdom of God. We need not follow credulous theology, which would refer them to Napoleon, to the German Empire and to other modern events. Then we can see that the book of Daniel is one of the most original creations of the prophetic literature, full of deep religious feeling, fiery fantasy, and artistic rounding of picture, tale, and vision. The deep shadow of mystery that covers the whole work gives it unusual attractiveness; and the vivid account of Belshazzar's feast—in the fifth chapter—with the well known handwriting "Numbered, numbered, weighed and found wanting," is a masterpiece of epic-biblical poetry.

But the book of Daniel enjoys an historical importance reaching far beyond its own time on account of its further development of those *Messianic* ideas and hopes the foundations of which were laid in the prophetic writings. From it was developed that apocalyptic literature which bridges over for Christianity the gap of the prophetless time, and preserves the historical continuity of the new with the prophetic utterances of the old Testament.

With the valediction to Israel: "But go thou thy way

till the end be, for thou shalt rest, and stand in thy lot at the end of the days," this remarkable and mysterious book closes; and with it closes the cycle of Biblical literature. With it closes the Bible itself, the Bible which began with the childhood of the human race, and which will lead it to the end of days and unto the Kingdom of God. It is no national book, but, as Goethe has remarked,

"The book of the nations; for it makes of the fate of one nation, the symbol for all other nations, uniting their history to the origin of the world, and, by a regular mental and bodily development, shews us the way from inevitable and accidental occurrences to the furthest regions of everlasting eternity!"

The Canon.

When was that collection of books which we call to-day the Old Testament, or the Bible, brought to a conclusion, —by whom and through whom was it made? Every attentive reader of the Bible has probably put this question to himself, and has attempted to answer it in accordance with his standpoint in regard to these writings.

By means of Biblical criticism we now know that the recognition and reception, as a rule (canon) of life, of the three layers of which the Bible is composed, occurred gradually in three different periods. This is generally accepted by criticism; and it would place the closing of the Biblical canon at about the second century before our era. This, however, is in contradiction to the word of a historian writing not long afterwards:*

"It is well known what belief we have in the Holy Books. In the long time past none have dared to add to them, or to take away from them or to alter anything in them. Rather, it is born unto all Jews to believe, then, the teachings of God, to walk in them, and, if necessary, to die gladly for them."

Does it seem possible that this would have been said of a collection which had only been considered canonical and holy a little over a century, and of which the son of Sirach

* Josephus, "Against Apion" Bk i. § 8.—Tr.

says that his grandfather had diligently studied "the law, the prophets, and the other books of the fathers?"

If, however, on the authority of these witnesses we do not assign so recent a date to the single Biblical writers, we may well be satisfied with the following explanation: that the Law—the Pentateuch—was collected in Ezra's time; the older historical books and the prophets by Nehemiah and his contemporaries, and the later writings by Nehemiah's successors in office in the "Great Synagogue,"—of whom we shall speak later.

It is undoubtedly probable that a later decision of the same authorities may have added one, or other, book to the canon on account of its national spirit or religious contents. In any case, however, we would have to go back an entire century,—to about the third century B. C.,—to bring the second collection of the canon into harmony with the historical witness of contemporaries and immediately succeeding generations.

We have indicated above who the collectors of the canon were. The services rendered by Ezra and Nehemiah to the Jewish people have already been acknowledged when considering the books bearing their name; and it remains only to speak of that "Great Synagogue," which appeared so suddenly and so entirely without cause, only to disappear as quickly in the darkness of history.

Who were these men of the "Great Synagogue" (keneseth haggedola) who prepared and accomplished the reconstruction of Israel? Doubtless, they were those learned men who stood "at the head of the study of the law" during that entire period; who completed the chain of tradition which extended from Moses to Joshua, from Joshua to the elders, and from the elders to the prophets.

Their function it was to regulate the ritualistic and other religious observances of the new congregation; they had to answer all questions; to relieve all doubts that arose in consequence of the new order of things. It was they, without doubt, who undertook the examination, the completion and the canonization of the Biblical writings. They

close with Simon the Just ; and it is remarkable that this is the only name of the men of the great synagogue that has been preserved to us. To him is attributed the words : "Be careful in right speaking, teach many disciples, and make a fence around the law ;" a saying not only characteristic of the time and its aims, which we will learn to know more closely, but one which gives us a fairly clear hint as to the work of that religious senate which tradition has made to consist of 120 members, in respect to the completion of the collection of Biblical books.

But how were these writings preserved, selected and canonized? This is the last and most important question ; for an impenetrable darkness lies on this canon, through which there hardly shines a weak historical beam of light. Here hypothesis has free play ; here it can roam at will, untrammeled by historic fetters or religious scruples.

If we follow historic probability, and attempt to explain by simple means a process that was probably simple enough before it became wrapped up in hypotheses, it will seem very probable to us, that these writings are the remains of an old *Temple library*, which had been gathered and canonized there.

There had been such a Temple library before the first exile. This has almost become a matter of historical evidence from the Biblical books. When the first temple was destroyed the holy library of the Jews was buried with it ; this is reported by later and trustworthy writers. Only under Ezra were the archives restored in the second temple. This library certainly contained many writings of which we find various mentions in the Pentateuch and other historical books of the Bible. It formed a sacred national library, which Nehemiah put in order and collected. He and his contemporaries, the Soferim (Scribes, learned men), who, strange to say, rarely wrote anything themselves, arranged the library and spread abroad among the people copies and extracts, to strengthen and confirm the religious spirit. Naturally these writings, the honorable fragments of an ancient time, were regarded as holy. And this religious

respect in which these writings were held corresponded with their contents ; and it separated them distinctly from the comparatively rich Hebrew literature which undoubtedly existed at that time, so that they were held apart both by their contents and by the value placed upon them. The "Great Synagogue" only brought into legal form what had already long been present in the popular conscience. This was so firmly rooted that writings which the people no longer understood were taken into the national library simply because they had been found in the Temple archives. It is about in this way that we can most plausibly conceive of the origin of the canon. It makes no difference that recent investigators regard the existence of the "Great Synagogue" as a legend, an exegetical myth. In all the "book-religions" of ancient times it was the rule that at a certain stage of their development they formed a canon of absolute holiness from amongst their religious literature ; and this canon necessarily acquired a certain solemn sanction later on.

That this national library was again destroyed by Antiochus Epiphanes, who took pains "to destroy every holy book," is more than probable. But the contents of the sacred archives could no longer be entirely destroyed. They already lived too vigorously among the people, and their most important documents had been widely circulated during preceding periods. And so, when the Temple service was restored under the Maccabees, the restoration of the Temple library could take place. In this new collection, the remnants of the dispersed archives—the twenty-four books of Holy Writ—were included. Everything else, annals and laws, prophetic books and poems had been lost ; and save for some titles alone, nothing has been saved of the entire cycle of extra-biblical literature. We know of a "Book of the Wars of the Lord," of books of "Proverbs" and of "The Righteous," of annals of the kingdom, of histories of Nathan and of Gad, of three thousand proverbs of Solomon, of one thousand and five songs of Solomon, of histories of Shemayah, of Achiyah, of Iddo and of Jehu, of a chronicle of Isaiah; but

save for a few verses which the Bible itself has preserved, all traces of this literature have vanished.

Naturally there then ensued among scholars many disputes as to whether one or the other book, whose contents were not quite plain in meaning, belonged of right to this holy collection. And to this we must refer the notes of the later literature, which some scholars have attempted to apply to the original collection. The "Great Synagogue," which then existed, and was the highest authority for all questions of religious law, decided the question ; and only those books were received in the Temple which we possess to-day, and which we may regard as true compendiums and copies.

This may perfectly well agree with the view that the idea of an official canonization of the canonical books was transferred from the province of dogma to that of literature, and has no historical basis whatsoever. These books had first gradually obtained voluntary recognition, and "official approbation" came afterwards—perhaps to end all attacks as to their absolute authority.

The historian, Flavius Josephus, received the entire Temple library as a gift, and to him we owe our first information as to the Biblical collection. His account is unimpeachable ; and the collection consisted then of the very books which we now know as Holy Writ. He gives the names of the single books ; he enumerates twenty-two, according to the letters of the alphabet, the lamentations of Jeremiah and Ruth being reckoned with the Book of Judges. But the importance of the entire book, and the way in which the people reverenced and prized it, without any special solemn act of canonization having taken place, is vouched for by the same historian, who "saw many Jewish prisoners martyred and suffering various modes of death in the public games, because they would not deviate from the law and from the path laid out by it."*

We can therefore well say that there never was a regular canon made ; but that, nevertheless, from the very beginning the Biblical books were distinguished and preserved, both on account of their contents, and because of their origin as sacred monuments of a great historical past.

* Loc cit.—TR.

Open Letters

THE MONTEFIORE HOME, NEW YORK.

The laying of the corner-stone of the Montefiore Home for Chronic Invalids took place on Friday, April 4th, on 139th Street and 11th Avenue. Rev. Dr. B. Drachman opened the exercises with prayer. Mr. Jacob H. Schiff, the president of the institution, then delivered an address and the Hon. A. L. Sanger an oration. Both efforts were appropriate and felicitous. We give below the following extracts, regretting that our space will not permit publication in full.

Mr. Schiff said: "As chief executive officer of the 'Montefiore Home for Chronic Invalids,' it now devolves upon me to lay and cement the stone upon which the structure which we are erecting is destined to rest. Scarcely more than three years ago, 'Montefiore Home' was founded, and now, thanks to the support of a generous public, the day is near when this stately structure will be the home of an institution which, we hope, the Israelites of the city of New York may have reason to be proud of. Within these walls a class of sufferers will find relief who have no home, and no hope, except that which our institution can give them, and it is this duty we owe our fellow-beings which has filled us with the energy to accomplish that which we have already accomplished and which will give us the courage in our future endeavors to ameliorate the hard fate of the many sufferers whom we will be called upon to care for. . . .

"May God give us health and strength to continue and to increase our beneficent work, so that it may be said of us, as of King Solomon, after he had built the temple, 'He built the house and he completed it.' So do we hope to complete what we have begun, not only by erecting a stately structure, but by making it fully serve its purpose. And when those who come after us shall again find need for a still larger building, when, in coming decades the stone we now cement shall be removed, those who then read the early history of 'Montefiore Home' in the reports and pamphlets which we are here encasing, may have reason to bless us for the foundation we have laid, for the work which we have done, and which we shall leave for those coming after us to continue. In the words of our forefather Jacob, I say, then, האבן הזות אשר־שמתי מצבה יהיה בית אלהים. May the stone which we here lay become the foundation of a house in which the true spirit of God, the spirit of charity, dwelleth, a שער השמים, a peaceful resting place on their road to heaven for those who, forsaken by a cold world turn to 'Montefiore Home' for shelter in declining health and numbered days. May it become a worthy memorial to the illustrious man whose name the institut on bears; may it stand for many years an honor to our race, a blessing to our metropolis."

Mr. Sanger's oration was an eloquent effort, worthy of the cultured gentleman. He said, in part:

"This society is young in experience, and we need all the aid and encouragement which youth and tender years require for healthful development. It is to the great public that we appeal for help and encouragement, and what can arouse a deeper compassion in the human heart than the picture of a suffering mortal, afflicted with sickness for which there exists litlle hope of permanent relief this side of the grave? Their agonizing cries are forced by an anguish in which despair mingles with the knowledge of their hopeless fate. Homeless and friendless, they knock at our doors for succor, and the portals open unto them, and our hearts are melted to pity as we take them by the hand and lead them into this, the last shelter of their frail existence. The brightness of their lives has fled, the shadows of evening are lengthening, and soon, perhaps, darkness and night will come, and the death angel shall raise the latch and release them from their earthly thraldom.

"There is a virtue and comfort in the companionship of men united for any worthy cause which instinctively awakens within us the sympathetic cord and strengthens the spirit of humanity. Sympathy is a germ of divine origin. It is nourished and develops in a a soil watered by tears. It spreads its roots through fields furrowed by human suffering, and it blosoms into flower and fruit under the warm sunshine of personal sacrifice. Here is an institution whose purpose may well awaken our benevolent instincts. If, in the course of time, it may grow into the most cherished of our charities, it will be because the sense of pity is more sharply aroused, and our compassion more keenly stimulated by the spectacle of hopeless illness and incessant suffering. There will be none to decry the busy workers in this domain; and this house, a home of mercy, will become the testimony and reflect the spirit of that broad philanthropy which so eminently distinguished the life of the good man whose name it bears."

The building will be of red and buff brick, with red terra-cotta facings, and will be in three parts; the centre will be four stories high, and the wings three stories. The dimensions of the whole edifice will be 174 by 175 feet. The main entrance will be decorated with granite columns, terra-cotta, and a bust of Sir Moses Montefiore. The latest improvements in ventilation and steam heating will be introduced. One feature will be the "Sun Room" which will be over the male department and enclosed with glass where patients will be able to take "sun baths." Brunner and Tryon and A. Buchman are the architects.

YOUNG MEN'S HEBREW ASSOCIATION NEW YORK.

The 14th anniversary of the Y. M. H. Association of the City of New York was commemorated on Wednesday evening, April 18th at Chickering Hall, by appropriate literary and musical exercises, a large audience being present.

On the stage were besides the President, and the orator of the evening, Dr. S. Solis Cohen, his Honor Abram S. Hewitt, Mayor of the City, the Revs. Dr. Joseph Silverman and Bernard Drachman and Hon. B. F. Peixotto.

Manuel A. Kursheedt, Esq., the President, opened the evening's entertainment with a few appropriate remarks reviewing briefly the work already accomplished in the way of culture and missionary labor and expressing the hope that the society would have more than ever the countenance, encouragement and support of the community, introducing at the close Dr. S. Solis Cohen of Philadelphia. Dr. Cohen's address was a masterly effort covering a wide sphere, conspicuous for its assertion of the harmony of enlightened Jewish and Christian thought, caustically criticising Robert Ingersoll and others who like him flippantly proclaim that there is no God. The orator's illustrations were both apt and classical and his allusions to Abraham, Moses, and Jesus of Nazareth highly felicitous. His address was most warmly applauded. Mayor Hewitt was then introduced and received a perfect ovation. He said in substance that he had come to take part in the celebration only as a spectator, desiring to testify by his presence his sympathy for the enlightened and ennobling objects of the Young Men's Hebrew Association, but after listening to the eloquent address of Dr. Cohen he had experienced a new revelation. A veil had been lifted from his eyes and he more than ever in his life before recognized the debt of Christianity to Judaism and how these mighty moral factors should draw together without prejudice and in the closest bonds of brotherly love those who held to the two faiths which in reality were but one. From his earliest youth and never more than since his travels in the East and at the present moment he had held in reverence the Jewish people. Their preservation through every vicissitude of fortune, through the most terrible suffering and oppression, hatred and contumely, would be marvelous were it not that it was the will of that infinite source of all power, the Almighty, who "moves in a mysterious way His wonders to perform." There

was practically no difference between Jew and Christian, they both worshiped the One Eternal God. All that is noble, all that is pure, all that is admirable, all that is human and humane finds its well spring in the Jewish faith and so fits one for the work of life as of eternity. The Jews are good citizens, preaching what they practice, who don't come down to the City Hall and ask for office. They build their own charities but do not exclude the suffering stranger, they send their children to the public schools and take rank among the foremost. Our prisons and almshouses are not filled by Jews, it is rare indeed to hear of a Jewish pauper or criminal. I am told the Hebrews are getting rich. I am glad of it. Riches will never do any harm in the hands of honest labor, nor in those who believe in the Ten Commandments. The Jewish people now present a spectacle such as has never been seen since the days of David; they are fast conquering the bigotry and despotism of the past and, emancipated and disenthralled, become the best and most patriotic of citizens. America has indeed proved a new Jerusalem and here the new Temple, not made with human hands, the temple of Liberty, Humanity and Enlightenment is being thronged by them to their own happiness and the honor and glory of the nation.

WOMEN'S WORK IN ISRAEL.

THE HOME AT YONKERS.

There is no more beautiful contemplation than to picture man and woman in high-minded association going through life hand in hand, dropping on every side words of cheer and comfort and giving to those who cannot give.

Our institutions are grand and many, and are eloquent tongues for coming generations, but there is much needed outside of them, and I would urge that not to leave the good work in the hands of a scanty few, but each soul endowed with the spirit of everlasting life, join his charity and dispensations. Let me not call in vain upon the plenteous hearts in Israel for each to lend his ear to the cries of the needy is to secure a religious happiness to the giver and inspires religion in the receiver. Thrice blessed is mercy; it blesseth those who hath it, who giveth and those who receiveth.

In soaring along with my subject, my pet theme like Tara's harp, lies mute and still, as if that theme was dead. Ah! no, like the firmament o'ercast just before the silver sun bursts forth, flooding all in its glory, blinding with its beauty, so does the spirit for my work ascend and shed its halo on all around, eclipsing lofty sentiment in its devotion to the cause of the Ladies' Auxiliary Society.

We can not, I think, estimate too highly the beauty of these ladies' work, joined together, banded "to smooth the passage to the grave" of the aged. I have spoken of charity as one mainspring of religion, and surely, in the train of spiritual blessings. humanity counts as much the same, and I am almost sure the ladies would not object to more members, and would welcome to their ranks all who would join them.

I promised in my last to recognize each member of the Board of Directresses of the Ladies' Auxiliary Society in her respective turn, the officers claiming priority, the Vice-President, Mrs. David Wiel, now calls for her pen-picture, and it is no easy matter to do her justice.

With her calm dignity and quiet manners, she holds the respect of her associates in the palm of her hands, and to these graces Mrs. Wiel joins a practical brain and a charitable heart, and is invaluable to the Board. The Treasurer, Mrs. Myer Hellman, with her patrician face and gentle mien, lends charm and tone to her surroundings, and has the true ring of sincerity about her, an attribute much to be emulated. Mrs. Hellman is a pattern of much nobility in womanhood, and has had the bank notes of the society for three years, and the finances are on the boom.

These two ladies are a "joy for ever," an ornament to the Board and true daughters of Israel. There is an interesting group of adherents which will claim our next attention with much that is to be said that is yet unsaid. EZRA LETOILE.

THE ORDER IN THE SECOND DISTRICT.

Our next annual meeting will be held on the 20th inst., at Terre Haute, and it is to be hoped will exhibit more vitality than that of last year. The year's retrospect presents no flattering features. We have lost one lodge, Ohio No. 310 of Akron, which surrendered its charter from paucity of members and finances. Forty members

succumbed to the scythe of the grim monster, and our total loss for the year will reach fully fifty members. A lethargic sleep appears to have prevailed from one end of the District to the other and our Grand Moguls have emulated the great bird of the desert who hides his head in the sand rather than meet the rising tempest. No propaganda has been made, no effort to attract young blood, nothing to rouse the dormant energies of those who, if thus aroused, would exhibit some of the "fire" and "enthusiasm" which "slumbers on" because there appears no reawakening of the dawn.

What is to be done to awake the sleepers? Sound Gabriel's horn! Shout from the hill-tops! Cry aloud from the valleys! Give us a new ritual, regalia, and the paraphernalia which even the oldest of Orders, the Masonic, as well as the Odd Fellows and others have not disdained to retain, in spite of the advancing light of science, of evolution, of agnosticism, and all the other "isms" of the day. Make the work interesting, invest it with solemnity, give it once more that romantic coloring which even history invests the scenes of the past. Above all sink the Endowment law! And while on this latter subject let me make a proposition to the whole Order It is this: Let each Grand Lodge meet in special session, due consent having been first obtained by the action of all the lodges, and let it be voted to abolish for the future all Endowment funds and those already accumulated let them be devoted to the foundation of some noble charity or to the support of some one or more institutions already in existence or to be created. Then "girding up our loins" let us make a new departure or rather return to the first principles of the Order and devote, ourselves to the glorious "mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating, and defending the mental and moral character of our race; of inculcating the purest principles of philanthrophy, honor and patriotism; of supporting science and art, etc., etc." Thus will we bring about a true revival, and, adding thousands to our hosts, march on to new triumphs and glorious achievements.

OLD FOGY.

LET US HAVE A NEW RITUAL.

From all sides comes the cry for a new ritual. The Jewish press and the young men of the Order, as well as many of those veterans who are in active sympathy with its present life and not withdrawn and isolated, strongly advocate the early abrogation of the present

and the adoption of a new ritual. Certain it is that the present ritual is utterly inadequate and never was equal to the spirit or practices of the Order. The Order B. B. is not a metaphysical or philosophical society, but a body of men banded together for practical work. To render this work pleasant and inspiring the ritual should be composed of "thoughts that breathe and words that burn" instead of the incongruous and empty phrases of which it is at present constructed. Constructed! oh, ye gods, where is the construction in this higgeldy-piggedly, disjointed, long-winded, confused piece of word-mechanism. Mechanism! Why it is the worst piece of botch-work that ever was put together.

A writer in the *Standard* (who has the right idea) says truly:

"It is a deplorable but an undisputed fact that lodge meetings of the B'nē B'rīth are unattractive, and that consequently the attend ance is very meagre. * * *

"The rituals of all our Jewish orders bear the same stamp of dreariness and lifelessness. A few glittering rhetorical periods, a few allusions to the mission of Judaism, an explanation of the signs and passwords, and Moses Schlemiehl is introduced as a brother at the rate of $24 per annum, his heirs entitled to $1,000 provided he makes the necessary record in the "will book." He may visit the lodge again, but if he does attend at the general meeting it is solely for the purpose of evading the payment of a fine, for I repeat the question: What is there to attract him?

"Give men a good, impressive, instructive Jewish ritual and the members will attend. The several officers will demonstrate their fitness by qualifying themselves for their respective positions. The members who join in the performance of the ceremonies will become interested, the candidate will become more deeply impressed, the members of the lodge will know each other, social feeling will be increased, activity will be aroused, the cobwebs will be removed from the windows of the Order and light stream from without and life burn within."

There is "more truth than poetry" in these utterances, and the Order will do well to ponder, nay, take early action upon this important matter. BEN ADAM.

Editor's Sanctum

ON another page we reprint from the *Century* for April all but the last verse of what is believed to be the last poem written by the lamented Emma Lazarus. Coming from the heart of one gifted woman, we believe it will go straight to the heart of another whom we personally know to possess the keenest sympathy for suffering and misery wherever it exists. Unhappily, even those apparently the most "highly situated" are sometimes incapable, for "reasons

of state," "political considerations," from exercising openly that sympathy and influence which they keenly feel. But the road is long that has no turning, and at length we think we see a silver lining to the cloud which has so long overhung those unhappy Roumanians who by accident of birth happen to be born in the faith of Israel. The overthrow of Ion Bratiano, and the coming into power of such men as Pierre Carp and Titus Majoresco, inspires the hope of a speedy change in the interior policy of the country.

From personal knowledge we can testify to the liberal and enlightened sentiments of these statesmen For nearly twenty years, at all times and upon all occasions, they have openly and fearlessly espoused the cause of political as well as civil rights for the Jews, and if their term of power shall endure for any considerable length of time, we may rely upon their vindicating their convictions and faithfully executing those provisions of the Treaty of Berlin (not to speak of those of Vienna and Paris of thirty years before) by which the native born Israelites of Roumania were guaranteed the same rights and liberties as those of all other persuasions.

It is proposed to establish in this country an American Jewish Publication Society, the object of which shall be:

"To familiarize American Jews with 1st, the ethics of Judaism; 2d, the history of the Jewish people; 3rd, the writings of Jewish authors, by the publication of books, essays and such other writings as may from time be deemed advisable, of such a tendency as shall command the support of all parties among Jews." In order to accomplish this object, it is desired that the Society should be national in its scope and support. It has therefore been decided to invite Jewish congregations, Orders, literary associations and kindred organizations throughout America to send delegates and individuals interested in the work, to attend a convention to be held in the city of Philadelphia (on the 30th day of May, 1888, if possible; if not, at as early a date in the Fall as practicable,) for the purpose of organizing.

It is hardly necessary to urge the necessity and importance of the work, and the benefit which would accrue therefrom, as well to those who reside in large cities, as to those who, in smaller places, are cut off from congregational influences and associations.

It is hoped that every congregation and Jewish society in the country will be represented by the personal attendance of delegates, or by letter, and that every Jew and Jewess, to whom knowledge of

the movement may come, will similarly signify either by presence at the convention, or by correspondence with the committee, a desire to co-operate.

An early response to the Secretary, Oscar B. Teller, 138 South Street, Philadelphia, stating if it will be possible to attend or be represented on the date suggested, is earnestly requested.

Recognizing the high importance of this movement, we earnestly urge the Order to endorse and take an active part in its promotion.

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With the present number Prof. Gottheil concludes the first period of the History of Jewish Literature as portrayed by Dr. Karpeles; it has embraced the history, poetry, prophetic writings and concluded with a brief allusion to the Canon law.

Those who have been attentive readers of this First Period commenced in the Menorah in June last, must have been deeply touched by, as well as clearly instructed in the earlier and undoubtedly the most religious epoch of Jewish literature.

With consummate ability, the author has traced from its earliest dawnings the spirit, the purport and the influence of the literature of the Jews, passing in review the writings of those whose matchless power of thought and of utterance have never been surpassed, giving them the stamp of divinity, if not Divine speech itself. No writings before or since have approached what mankind believe to be the Word of God. and as such they have held the world spiritualized and enthralled from time immemorial, and will hold the world enchained to the last syllable of recorded time.

The five periods which remain to be presented are perhaps of even more interest, humanly speak ng. as they trace the growth and development of Jewish literature through such romantic and intensely dramatic epochs as have never failed to possess a charm and power as mystical as it has been profound for good and evil.

The Second Period will embrace the Hellenic or Judeo-Hellenic, and lasts till about the close of the first century of the common era. During this period "the Jewish spirit encounters Hellenic culture and assimilates itself with it." This period will be commenced in our next number. The success which has attended the translator thus far and which has been acknowledged by the most eminent critics, gives assurance that now he has entered fully upon his beautiful—let us also say difficult—work profoundly permeated with its spirit of enlightened and philosophic thought. and yet so fresh and vivid as to possess the grace and charm of originality itself, Prof. Gottheil will continue to prove himself a faithful interpreter and an accomplished scholar and writer.

Rev. Edward N. Calisch, a former inmate, but now Rabbi of the Peoria Congregation, has issued an eloquent appeal to all those who were once inmates of the Orphan Asylum at Cleveland, asking them to join him in organzing an Alumni Association for the reasons and purposes therein stated. Dr. Calisch who is a recent graduate of the Union College, of Cincinnati, which institution he entered after leaving the asylum, and who matriculated with the highest honors, has written us in furtherance of his proposed noble object. So admirably has he presented the matter that we prefer to give his own language, premising only that we fully endorse his views. Dr. Calisch writes:

"The purpose of the association may be gleaned a great deal from the enclosed circular which, signed by myself, I have sent out to over fifty of the former inmates. It is to bring them nearer together, to perpetuate and uphold the blessed memories of childhood's happy days, to weave a subtle bond of union between those whose misfortune was their fortune, in the fact that it placed them under the care of the institution; besides this merely spiritual union, to make also a practical organization, that by its union and strength may prove a powerful factor for inestimable benefits; to keep knowledge, as it were, of all who have ever been inmates; to help along whomsoever among them fate regards unkindly; to procure positions, to recommend, to give temporary financial aid; and as years roll by, and, *deo volente*, our organization each year gains in numbers and strength, to prove, perhaps, of material aid to the institution whose fostering care gave birth to the association; thus to encourage all fairs, balls, picnics, entertainments, etc., that may be held for its benefit; to advocate its cause and the grand results of its existence; and thus to reunite, aid and assist in every way its members and the dear mother who nourished them in their childhood.

"Another influence it may have, but this, to my mind, is decidedly secondary and almost visionary, is that some of the children who leave the institution at Cleveland are favored in after life, become favorites of fortune, and they would like to forget the old nurse of their infancy, for she has brought them in brotherhood with some whom they now disdain to know. Perhaps, if they could be induced to join, it may break their pride, humble their arrogance, and make them regard their less fortunate brethren with kindlier hearts and gentler feelings, thus make their lives and those with whom they come in contact better, sweeter and more human. (You may, perhaps, think it was the preacher who wrote that last. May be so. The preacher within me may crop out now and then.)

This is about the general aim of the association. Naturally the future and experience will determine the best method and detail of action The plan is to make it as widely known as possible by means of letters, papers, circulars, etc., and then in July, at the dedication of the new and magnificent structure, when it is hoped many will be there to organize and start."

Henry L. Levy, a young New Yorker, not yet twenty years of age, was a Wall Street messenger boy a year ago. He had received a public school education in this city, and from his earliest years had shown a wonderful artistic talent. Last July Levy sailed for France, and became an art student. He aspired to a scholarship in *L'Ecole des Beaux-Arts*, the famous school supported by the French government. His ambition seemed to his friends in this country to be utopian. Out of 340 aspirants, however, some of whom were mature artists, Levy not only stood among the 80 who were admitted to the school, but won first place over all competitors. He obtained the highest record for drawing from life. His success makes him an art pupil of the French government till he attains his 30th year. Among those first to encourage him here was Constant Mayer, the gifted painter, at whose suggestion he finally went to Paris. He is now a pupil in the studio of Gerome and under this great master we shall no doubt hear of his continued progress.

Death of Past President Greenebaum—The death of Bro. Jacob Greenebaum, Past President of D. G. L. No 4, which occurred in this city a few weeks ago, at the early age of fifty-five, has cast a gloom over all circles in San Francisco, as well as here, where he had many friends. Bro. Greenebaum was on his way to Europe, when he was taken ill, and in less than a month fell a victim to the disease which baffled all skill. He was a man of unusual intelligence, of most amiable character and great sincerity. As a resident of San Francisco for more than thirty years, he was active in all charitable and communal works, and one of the most zealous and prominent members of I. O. B. B.

Bro. Greenebaum was a member of Columbia Lodge, No. 137, of San Francisco, ex-President of the Grand Lodge No. 4, and at the time of his death a member of the Court of Appeals of the Order. The untimely loss of such a man is a sad blow to all who honor and respect high moral worth.

By the last report of the Alliance Israelite Universelle, it appears that the Alliance now has 65 schools, nearly 300 professors, teachers and school directors, a staff of more than 100 monitors and servants, and 5,531 boys, 2,558 girls as pupils. It will thus be seen that the great work of education in the Orient is being nobly prosecuted, and it should elicit the warmest support on the part of all Israelites.

On April 24th, Rev. Dr. H. Pereira Mendes offered the prayer before the United States Senate. This is said to be only the second instance, within the last fifty years, where a rabbi has offered prayer in the Senate. In the House of Representatives, on the contrary, there have been many such instances

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Dr. Herzberg's admirable letter published in the April Menorah has attracted wide attention, and, we are happy to learn, is already eliciting support for the objects he so eloquently advocates. Rev. Dr. S. H. Sonneschein, of St. Louis, has sent Dr. Herzberg a check for 200 francs, the contribution of five members of his congregation. Let others imitate Dr. S.'s example, the result of his special appeal in behalf of the Jerusalem Technical School and Orphanage.

Bro. Julius Bien, President of the C. G. L., after an absence of several months in the South, has returned to the city greatly improved in health.

Affairs of the Order

Annual Meeting D. G. L. No. 2. The thirty-sixth annual meeting will convene at Terre Haute, Ind., on the 20th inst, and is expected to be of unusual interest. The Sub-Committee on Representation of Lodges have issued in advance their report through the General Committee, and recommend that in place of the present system that of not having less than three representatives of each lodge (no matter how small the membership), the Constitution shall be so amended that hereafter "each subordinate lodge shall be entitled to one representative to the District Grand Lodge, and one additional representative for every fifty members over fifty, as shown by the last quarterly report furnished to the Grand Lodge prior to the annual election in December. Representatives of subordinate lodges can only be chosen from Past Presidents and members of the lodges they represent.

The committee also recommend that: "Representatives of lodges and officers of Grand Lodge attending its session shall receive from the Grand Lodge 6 cents per mile (one way only) from their places of residence to the place where the Grand Lodge holds its annual session, to be computed by the nearest railroad route. Officers of the Grand Lodge shall, in addition thereto, receive such *per diem* as the Grand Lodge shall determine. The regular dues from subordinate lodges shall be, annually, 85 cents for each member. The committee (composed of Brothers Lipman Levy, Bernhard Freiberg, and Morris Bauer) present in a very able manner the reasons for

changing the ratio of representation ; but as these will be considered by the Convention and further explained, we forbear setting them forth here.

The Cincinnati B. B. Lodges. Another correspondent commenting upon the apathy reported in the last MENORAH as prevailing among the lodges of the Queen City, expresses the belief that the state of affairs is no worse there than in other places. On the contrary, he thinks that without making any ostentation, the Cincinnati lodges are silently but firmly considering important measures by which new life will be imparted to the Order. As evidence of this he sends us a communication which Mount Carmel Lodge No. 20 has addressed to her sister lodges in District No. 2, in which the subject of improving the present status is considered, and several important suggestions submitted to be acted on at the approaching annual meeting in Terra Haute.

Mount Carmel Lodge suggests the following amendments to the laws, the adoption of which she believes would tend to promote greater prosperity in the Order : *First*, a law authorizing the consolidation of lodges without first requiring the consent or approval of the Grand Lodge, or of any other body claiming superior authority, provided, however, that if such consolidation takes place the D. G. L. shall be duly notified ; *second*, a law should be passed making the several lodges of the District the only custodians of the Endowment Funds, the division to be had upon some equitable basis ; *third*, a law should be enacted limiting the number of successive terms to which any trustee of the Grand Lodge, or of any of its funds, can be elected ; *fourth*, the sessions of the D. G. L. should be open to all members of the Order except when in executive session ; *fifth*, that the present law of the District should be so changed that persons may be admitted as members of the Order without contributing to or becoming beneficiaries of the Endowment Fund ; *sixth*, Mount Carmel Lodge recommends that the D. G. L. take steps towards consolidation of all Jewish Orders in the B'nē B'rīth.

Of the above propositions, the MENORAH is heartily in favor of the three last, and believes that they should be adopted not only by D. G. L. No. 2 but by all Districts. So far as the first is concerned, it equally favors the consolidation of lodges, but *not* without the consent of the Grand Lodge ; the reasons for this opinion must be obvious. As to the second, we think the proposition is of very serious and questionable expediency, and certainly the experience of District No. 2 would not seem to warrant any such enactment. The third proposition should be laid upon the table without discussion. We hear of propositions from other lodges, and from the present outlook there is likely to be a very lively time at the approaching convention. It is to be regretted that this body did not postpone its meeting this year to within a few days of the dedication of the new Orphan Asylum in Cleveland, and have held its sessions in that charming city; nothing would have been lost thereby, and much would have been gained.

Progress in the First District.—The Lodges of the jurisdiction of D. G L. No. 1, under the new administration are exhibiting evidences of prosperity such as has not been known for several years. Considerable accessions have been made and more are reported as coming. Since February, Mt. Sinai has added 20 new members to her already large roll of 503, Independence 14, Lebanon 12 Isaiah 7, Manhattan 4, Azariah 3, while other Lodges have several propositions before them. President Adler and his colleagues of the General Comm ttee in their official visits are being everywhere received with enthusiasm and their labors are bearing practical results. With a reserve Endowment Fund of over $300,000, securely invested, the brotherhood have an assurance of the faithful execution of the trust towards their widows and orphans. Maimonides Library is being largely patronized and the Home for Aged and Infirm at Yonkers has increased its resources and was never more heartily supported The annual election of officers of its Ladies' Auxiliary Society occured on the 29th ult, and was the occasion of great interest and enthusiasm. A full report will be given in our next.

Cologne, Germany.—A new Lodge will shortly be installed in this city under the jurisdiction of District Grand Lodge No. 8, a charter for the purpose having been granted by the Executive Committee.

District Grand Lodge No 3 met in special convention in Covenant Hall, Philadelphia, on the 8th ult. Bro. David Klein, president, occupying the chair. Forty-three delegates were present, representing twenty-nine lodges in Pennsylvania, New Jersey and West Virginia.

The entire sessions were taken up in the discussion of the endowment law recently adopted, and as a result of the deliberations a new plan was proposed and finally agreed upon, which will be immediately submitted to the lodges for action, and if approved by two-thirds of these, will be again acted upon by the Grand Lodge at a special convention to be called by the president. The endowment assessment by the proposed law is made at $18 per annum for each member For five years after the adoption of this law the sum of $700 is to be paid to the wife or heirs of a deceased member, and during the next five years $850, after which time $1,000 will be paid. The surplus of $300 (of the $1,000 now paid) in the first five years, and of $150 in the second five years, will be set aside as a reserve endowment fund, which in ten years will, it is thought, amount to nearly $200,000. Considering the opposition which the recent law met with, principally on the ground of what was considered undue discrimination as well as excessive tariff, it is thought that the new proposition will meet with general approval and be unanimously adopted.

Chronicles of the Day.

A public meeting will be held by the New York Society of the *Alliance Israelite Universelle* in the assembly room of the Synagogue B'nai Jeshurun, corner 65th street and Madison Avenue, on the 17th of May, when new by-laws will be submitted and an election of officers held.

The Emanu-El Society for Hebrew studies has been formed by a number of the congregation of Temple Emanu-El, Fifth-avenue and Forty-third street. Meetings will be held semi-monthly in the vestry room of the temple. These officers were elected: De Witt J. Seligman, president; Professor Richard Gottheil, vice-president; Irving S. Dittenhoefer, secretary. Some of the members are Joseph Silverman, Louis B. Schram and Edward Dinkelspiel.

The dedication of the new and beautiful house of worship of Temple Israel, Harlem, will take place on Sunday, the 13th inst., with appropriate ceremonies. Rev. Dr. M. Jastrow, of Philadelphia, will deliver the consecration sermon and Rev. M. H. Harris, the dedicatory; Revs. Drs. Mendes, Kohut, and others will assist. The local clergy are to be invited.

LITERARY NOTES.

Alden's Manifold Cyclopedia.—The purpose of this work of which Vol. 1 is before us, is to present a survey of the entire circle of knowledge, whether of words or of things, thus combining the characteristics of a Cyclopedia and a Dictionary, including in its vocabulary every word which has any claim to a place in the English language. It does not especially attempt originality of treatment, but aims rather to give the generally accepted views of the most eminent scholars upon all topics discussed. With a view of securing the most perfect utility, the large type, narrow page (for the sake of ease for the eye), and small handy form of volume are adopted; the many thousands of illustrations which are inserted in the text are selected with great care, the sole consideration being the aid they give in illustrating the subjects treated. Of all the cyclopedias published in recent years we believe this present work from its convenient and manageable form will prove the most popular. John B. Alden, New York, is the publisher.

The Case of the Jews in the Matter of the Founder of Christianity.—In publishing a pamphlet on this subject, extracted from the work of Viscount Amberley, entitled "An Analysis of Religious Belief," and preceding it with an introductory preface. Mr. H. Guedalla is entitled to the thanks of all fair-minded men, whether Jew or Gentile It is by the diffusion of such tracts that the spirit of brotherly love and kindness between Christian and Jew will be more strongly cemented. The conclusions arrived at by Lord Amberley

are that "as regards the crucifixion the spiritual rulers of Judaea were not so much to blame as has been commonly supposed, and were undoubtedly right judged by the principles of their own religion." We think it should be added, and this point made more emphatic than has hitherto been done by Christian writers, that *political* reasons predominated with the Roman authorities more than any fanatical exhortations of the Nazarene's accusers.

The Influence of the Jews on the Progress of the World, by Simon Wolf of Washington.—In revising and publishing his lecture on this theme, Mr. Wolf has again exhibited his readiness to meet and overwhelm the "new crop" of adversaries who imitating the Stoeckers and Drumonts of Germany and France, are seeking to make a "harvest" in this land of the brave and the free. Terse and epigrammatic in his writing as in his speech, Mr. Wolf has not been content to present his own pungent criticisms, but has marshalled to his support copious citations from Bryant, Macaulay, Brackenridge and other great champions of liberty of conscience and political right whose eloquent utterances have the same force and logic to-day as when breathed years ago If the publishers of such scandalous prints as the "Original Mr. Jacobs" desire to lift the obloquy which at present rests upon their name, they cannot do better than bring out this lecture of Mr. Wolf's in the handsomest form known to the typographical art. It would have an immense sale.

The Hebrews in America by Isaac Markens. Under this title Mr. Markens who is a member of the reportorial staff of the *Mail and Express* has produced a book which will be found of uncommon interest to Israelites. With great industry he has succeeded in obtaining the material which even in its present form will serve the future historian as a valuable basis for the construction of a more elaborate work. Mr. Markens has covered a wide field of narrative and personal biography embracing Hebrews of note in almost every state and city in the Union. Wherever there is any deficiency in this respect it must be attributed to those prominent persons who from indolence, indifference or neglect have failed to furnish the author with material. The book is written in a simple and unaffected style without any attempt at rhetoric or exaggeration, it has already attracted the attention of the press, the *Herald* alone publishing more than a column of interesting matter selected from its pages. In a future number we shall give the readers of the MENORAH some extracts, and in the meanwhile commend its perusal to all classes of readers who would know something definite of Israel's progress in the New World.

Herbert Spencer's Theory of Religion and Morality. This is a brief but interesting presentation by Sylvan Drey, of Baltimore, of Herbert Spencer's views on religion and morality. The author has a high conception of the principles of the great scientific moralist and concludes his admirable paper with the following question and answer. "Because science teaches us the real significance of goodness, because it points out why virtue is preferable to vice, because it confirms the dictates of a clear conscience from another point of view, is the authority of our moral sense thereby weakened? Assuredly not Indeed, it is no exaggeration to say that the spontaneous activity of our ethical impulses reveals its true moral grandeur only to those who can perceive how completely the principles of scientific morality harmonize with the instincts of our moral sense."

The Jewish Exponent of Philadelphia has completed its first year and gives evidence of increased vitality. The Hebrews of Philadelphia appear at length to appreciate the importance of having a journal which has the manliness to call "a spade a spade" and yet retain its dignity and individuality.

The *Exponent* is no "snob" nor does it effect literary "dudeism;" it is open and outspoken for what it conceives to be principle and yet tolerant and respectful of the opinions of others. It is a *newspaper* as well as a literary periodical and its news is crisp and fresh, while its literature is such as reflects credit upon Jewish thought and promises much for the development of intellectual culture among the rising generation of Jews. Success to the *Exponent*.

The San Francisco *Call* of April 7th says:—The MENORAH MONTHLY, the official organ of the Independent Order of B'nē B'rith, edited by the Hon. Benjamin F. Peixotto, and published at 39 Broadway, New York, is now an established fact as a literary magazine. The April number is replete with choice contributions and is worthy the perusal of not only members of the organization which it represents, but the intellectual and reading public.

The Chicago *Tribune* devotes a leading editorial in its issue of April 8th to the MENORAH'S article "How Old is Jehovah?" and makes some striking comments thereon.

The Washington *Republican* and the Cleveland *Leader* have also highly favorable *critiques* of late issues of the MENORAH. Gentlemen of the press receive our best acknowledgements.

La Correspondence des Juifs D Espagne avec Ceux de Constantinople is a reprint by Isidore Loeb from an article published by him originally in the *Revue des Etudes Juives*, with a letter translated by the gifted author from the Hebrew addressed by *Les Juifs de Salonique Aux Juifs de Provence*. We shall present at an early day a translation of this most interesting and valuable contribution.

Book Chat.—During the first three months of 1888, *Book Chat* published by Brentano, 5 Union Square, has indexed 524 new American and English works, reviewed 124 new books, indexed 3,627 magazine articles contained in 799 periodicals, and noted 145 French, 115 German, 34 Spanish and 52 Italian books. Brentano has the MENORAH on sale.

The *Jewish Tidings*, of Rochester, appears in a new and handsome dress and bids fair to become a successful rival of all the old and established weeklies. It is young, fresh and enterprising.

Official Department.

CONSTITUTION GRAND LODGE, I. O. B. B.

EXECUTIVE COMMITTEE.

Julius Bien, President,	New York
Josiah Cohen, Vice-President,	Pittsburg, Pa
M Thalmessinger, Secretary,	New York
Isidor Bush, Treasurer,	St. Louis, Mo
Wm. Lovenstein,	Richmond, Va
Joseph Hirsh,	Vicksburg, Miss
Edward Rubovits,	Chicago, Ill
Joseph Bien,	San Francisco, Cal.
D. Wolff,	Berlin, Germany

DISTRICT GRAND LODGE No. 8, GERMANY.

Abstract of the Annual Meeting.

The third annual convention of Grand Lodge No. 8 of Germany, assembled in Berlin on the 5th of February, 1888, and remained in session nearly three days. Besides the officers, the following representatives were present: *German Imperial Lodge*, No. 332, Berlin: Dr. Maretzki, M. Jablousky, A. Cohn, H. Sachs, E. Singer, A. Mayer; *Germania Lodge*, No. 335, Halle: H. Sernau, J. Hirsch; *Berthold Auerbach Lodge*, No. 338, Berlin: Julius Fenchel, D. Wolff, S. Haagen, Dr. Staub, A. Haber, H. Benjamin; *Concordia Lodge*, No. 340, Kattowitz: A. Lobinger, S. Friedlander; *Mamreh Lodge*, No. 344, Beuthen, O. S.: Dr. A. Rahmer, J. Steinitz, W. Wittner; *Allemania Lodge*, No. 348, Stettin: Dr. Mann, W. Blaschke; *Montefiore Lodge*, No. 352, Berlin: S. Simmel, Dr. Hildesheimer; *Humanitas Lodge*, No. 351, Gleiwitz: M. Gordon, J. Kleczewsky; *Lessing Lodge*, No, 349, Breslau: Dr. Rosenthal, Dr. Sternberg and M Merzbach; *Caritas Lodge*, No. 355, Kreuzberg, O. S: S. Wertheim, G. Proskauer; *Fraternitas Lodge*, No. 356 Dresden: A. Schleich, S. Frankel; *Mendelssohn Lodge*, No. 357, Magdeberg: Dr. M. Rahmer, A. Heimann; *Amicitia Lodge*, No. 358, Posen: H. Elkeles; *Eger Lodge*, No. 359, Ostrowo: Dr. Ewer; *Zion Lodge*, No. 361, Hannover: Dr. Bergmann, G. Heinemann; *Westfalia Lodge*, No. 362, Bielefeld: L. Hirschfeld, L. Junkermann. *Friedens Lodge*, No. 361, Ratibor: A. Stein, S Hirsch; *Henry Jones Lodge*, No. 367, Hamburg: A Arnhold; *Behrend Lehmann Lodge*, No. 369, Halberstadt: S. Bergel, B. Hirsch.

Dr. Maretzki, the President, then addressed the convention in eloquent terms, reviewing the work of the Order during the past year, and mentioning the accession of two new lodges, one at Halberstadt and the other at Frankfort, A. M.

The report of Bro. D. Wolff, Secretary of the Grand Lodge shows that the following was the situation on Jan'y 1, 1888.

	Lodges (including Frankfort.)	Members (including Frankfort.)
1887.....	20	1815
1886.....	18	1496
Increase	2	319

	Total Receipts.	Total Expenses.	Capital of the Lodges.
1887.—M.	115,345.19	M. 76,711.98	M. 125,482.90
1886.—M.	104.563.89	M. 70,791.63	M. 86,849.69
Increase.—M.	10,781 30	5,920.35	38,633 21

As already mentioned the total capital of all the Lodges amounts to M. 125,482 90

From the general account can be seen the following :

Reserve Fund,	33,819 01
Orphan Asylum,	4,693.42
Fenchel Institution,	1,168.95
Donation to Jerusalem,	66.80
G. L. Fund,	1,047.67
Total, Dec. 31, 1887	M. 166,280.75

The report of the Finance Committee shows that the actual expenditures during the year were :

Travelling expenses. Installation, etc.,	1,466.60
Assistance and Relief,	249.60
Salaries and Office Expenses,	3,659.10
Expenses of the Session of the G. L.	1,542.50
Expenses of the Session of the General Committee, and of the Court of Appeals,	284.90
Printing (M. 976.30 of which 848.45 were refunded by the Lodges,) leaving balance,	127.85

The number of members was 1710. Taking in consideration the steadily increasing number of members, the per capita will soon be reduced to 4 1-2 M.

If the sessions of the Grand Lodge should be held biennally instead of annually as at present, a still further reduction would be made to 3 1-2 per capita.

The newly elected officers of the GRAND LODGE No. 8 for Germany are : President, Dr. Maretzki; 1st Vice-President, S. Haagen; 2nd Vice-President, Dr. Ewer; Sec'y, D. Wolff; Treasurer, S. Bergel.

The GENERAL COMMITTEE chosen are: Bros. Dr. Hildesheimer, Blaschke, Fenchel, Simmel and Jablousky.

The COURT OF APPEALS consists of Bros. Sachs, Haagen, Dr. Staub, Fenchel, Hirsch, Dr. Mann and Merzbach.

INDEPENDENDENT ORDER B'NĒ B'RĪTH.

OFFICE OF EXECUTIVE COMMITTEE.

NEW YORK, March 1, 1888.

To BARON CATTANI,
Cairo, Egypt.

HONORED SIR AND BROTHER :

On the occasion of the visit of our delegate, Bro. Sigmund Simmel to our city, for the purpose of instituting there a lodge of the Order of B'nē B'rīth, you were informed of the aims and purposes of our brotherhood and the benefits which in our opinion are likely to accrue from it to our co-religionists in the East, by the transplanting of our institution upon your soil. Mr. Simmel, no doubt, impressed you by his earnestness, and also by the force of his arguments, and you had yourself initiated as a member of our fraternity, and by special exemption certain privileges were executed to you in promoting the great work in which we are engaged, not for our own benefit, but for the redemption of our brethren from the slavery of degradation, which has existed in the Orient for so many years.

In order to facilitate the work we caused a faithful translation to be made into the French language of the Ritual and Constitution of our Order, so that no obstacles should intervene in the propagation of our ideas. With this

mail I send you copies thereof, and I doubt not that you will be pleased therewith.

The real work, the true scope and purpose of our work can not well be conveyed in the dry formula of laws and ritual; the spirit must be caught by experience and observation. The need of such an Order as ours must be patent to all who have the intellect to comprehend and the heart to sympathize with the degrading condition of millions of our brethren in various parts of the world. No comprehension of the drift of civilization which makes for the elevation of humanity, no conception of that solidarity which links together invisibly the Jew who dwells under a civilized government, and the Jew who groans under the burden of a despotic rule. The higher mission of Israel to be the pillar of fire which is to lead the world to the better recognition of the One and Only God is lost sight of, and every vestige of manhood, self respect, human dignity, is drowned in the perpetual struggle for existence and against the overpowering load of popular prejudice. Our people are divided by nationality, religious opinion, social qualifications; and co-operation is difficult to attain on account of the prejudices that divide them. And in no case is co-operation needed more than in ours. Whatever befalls one class of Jews in one country affects the condition of the Jews all over the world, for good or evil. The elevation of our race, outside of the animating religious spirit, is commanded by self interest, and no one stands so high as to remain unaffected by the adverse influence of prejudice. This can only be done by the encouragement which proper education gives, by raising the spirit of manhood, and there is no institution so well adapted for this purpose than the lodge-room of our Order. On the other hand the consciousness of fraternal affiliation with sympathizing brethren all over the world is in itself the greatest possible help. We have no doubt that the development of the principles of the Order, the methods which it pursues, the spread of its practices will contribute largely to effect that emancipation of our brethren in the East, which must proceed from the people, the masses,

before it can be made effective and enduring. This can not be done without the all-powerful and indispensable help which you and your friends can give us, and as we work without any selfish consideration, simply for the glorification of our people and our religion, we hope that you will lend your sympathy, your energy, your influence and your active work, and before long we will see a spirit raised amongst our brethren in the East, which will lift them into a position of leaders in civilization and humanity. Our motto will always be "For God and Israel," and enlisted under this banner we cannot fail.

I should be happy at all times to aid you in your work by such advice, explanation and counsel as I can give Hoping to soon hear cheering news from you, I remain,

Truly and fraternally, yours,

[L.S.] M. THALMESSINGER, *Secretary.*

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